



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

B

1,276,980

PROPERTY OF
*University of
Michigan
Libraries*

1817

ARTES SCIENTIA VERITAS

1



1

THE
HISTORY OF POWYS FADOG.



ARMS OF POWYS FADOG.

THE HISTORY
OF
THE PRINCES, THE LORDS MARCHER,
AND THE
ANCIENT NOBILITY
OF
POWYS FADOG,
AND
THE ANCIENT LORDS OF ARWYSTLL, CEDEWEN,
AND MEIRIONYDD.

BY
J. Y. W. LLOYD, OF CLOCHFAEN, ESQ.,
M.A., K.S.G.

VOL. I.

LONDON :
T. RICHARDS, 37, GREAT QUEEN STREET, W.C.

1881.

CS
454
L78

v.1

T. RICHARDS, PRINTER, 37, GREAT QUEEN STREET.

MARIE EMILY, LADY WYNN, OF WYNNSTAY ;

THE MESDAMES MARY ISABELLA JONES-PARRY, OF PLAS TREF
GAYAN AND ABERDUNANT ;

MY NIECE, MORFORWYN VERNEY, OF CLOCHFAEN ;

AND

ALL MY FAIR COUNTRYWOMEN, WHETHER THEY MAY BE LILIES
OF THE VALLEYS, OR WILD FLOWERETS OF THE
MOUNTAINS OF CAMBRIA ;

THAT IT MAY RECALL THE MEMORY OF THOSE WHO HAVE LONG SINCE PASSED AWAY,
THIS HISTORY OF POWYS FADOG AND ITS ANCIENT ROYAL FORTRESS OF
CASTELL DINAS BRAN :

IS DEDICATED, WITH FEELINGS OF THE GREATEST RESPECT,

BY THEIR MOST OBEDIENT SERVANT,

J. Y. WM. LLOYD, OF CLOCHFAEN.

P R E F A C E.

THIS work, which is merely a compilation of facts taken from ancient records, charters, the *Cae Cyriog*, and *Harleian MSS.*, the *Bruts*, and other ancient authorities, lays claim to no originality, but contains matter literally transcribed and translated from the original documents.

Such a work as this purports to be, must naturally be very dry and uninteresting to the general public; and, as the area of the district is so small, I fear that its annals will not interest many persons who live beyond the limits of Powys Fadog, more than the annals of an English county would interest the inhabitants of the Hebrides.

I much regret that the ancient Welsh poems and elegies remain untranslated, but I am sorry to say that I am not a sufficiently good Welsh scholar to attempt to do it myself.

I have tried, however, to make this history as generally interesting as my very scanty information would allow me to do, and, therefore, I hope that the courteous reader may be induced to pardon and overlook its many deficiencies.

“Goreu arf, arf Dysg.”

CLOCHFAEN, *May 8th*, 1881.

CONTENTS.

CHAPTER I.

THE KINGS OF POWYS.

	PAGE
Vortigern elected King of Britain	1
Destruction of the Citadel of King Benlli and the Cities of Canaan	2
The Sun and Moon stand still for a whole day at the com- mand of a man	3
On God and the Universe	4
Grave of Beli ab Benlli Gawr	5
Last days of King Vortigern	6
Cadell Deyrnllwg, King of Powys	8
Battle of Cattraeth	8
Monastery of Bangor is y Coed founded	9
Gwallawg ab Llëenawg	9
Cyddylan and Brochwael Ysgythrog, Kings of Powys	10
Massacre of the Monks of Bangor is y Coed	11
Legend of the Virgin Monacella	12
Death of King Brochwael Ysgythrog	14
Tyssiliaw, King of Powys	15
On the Serpent	29
Serpent Mounds and Cairns	31
The Shamrock, its virtues	35
The Deisul	37
The Beltan or Baal's Fire	40
Midsummer Eve	42
Birthday of the Sun	44
Yule, its meaning	45
Isis and Horus	47
Death and Resurrection of Osiris	48
Theism of the Ancients	49
Conquest of Britain by the Romans	50
Conquest of Britain by the Saxons	51
Religion of the Druids	52
The Tree of Life, the Maen Hir, Obelisk and Serpent	53
The Cross in a Circle, its meaning	54
On Idol-Worship	55
On the Divine Nature	57

CHAPTER II.

Cynau Garwyn, King of Powys	56
Death of Cadvan, King of Britain	58
Battle of Digoll	59
Death of Oswald, King of Northumbria	60
Selyf Sarff Cadau, King of Powys	61
Eliseg ; Brochmael, Cadell, and Cyngen	62
Pillar of Eliseg, inscription on	63
Mervyn Frych, King of Powys	63
Battle of Cyfeiliog	64
Roderick the Great and Mervyn II	64
Owain ab Howel Dhu	65
Wolves, destruction of	65
Maredudd ab Owain, King of Wales	66
Queen Angharad and Llywelyn ab Seisyllt	67
Castle of Rhuddlan built	68
Death of Llywelyn ab Seisyllt	68
Death of Cynan ab Iago, King of Gwynedd	69
Death of Gruffudd ab Llywelyn ab Seisyllt	69

CHAPTER III.

Bleddyn ab Cynfyn and Rhiwallawn ab Cynfyn	71
Trahaiarn ab Caradawg and Cynwrig ab Rhiwallawn ab Dingad	72
Death of Cynwrig ab Rhiwallawn ab Dingad	73
Collwyn ab Tangno, his descendants	73
Death of King Trahaiarn at Mynydd y Garn	75
Howel ab Ieuaf, Lord of Arwystli	77
The Lords of Arwystli	79
The Lords of Cedewen	80
Iorwerth Goch, Lord of Mochnant, slain at Caer Einion	81
Cadafael yr Ynad	82
Nunnery of Llanllugan	84
Battle of Mechain	87
Bleddyn ab Cynfyn, his children	87
Llywarch ab Trahaiarn ab Caradawg, his representatives	88
The Lords of Meirionydd	89
Death of Hugh the Red, Earl of Shrewsbury, at Aber Lleiniawg	90
Death of Prince Cadwgawn ab Bleddyn at Welshpool	92
Castle of Cymmer built	93
Death of Sir Owain ab Cadwgawn	93
Uchdryd ab Edwyn deprived of his Lordships	93
Mawddwy Banditti, origin of	94
Cymmer Abbey founded	95

CONTENTS.

xi

Maredudd ab Cyuan ab Owain Gwynedd goes to Prince Gwynwyn	95
Wars of Llywelyn ab Iorwerth in South Wales	95
Croes Oswallt (Oswestry) burnt and destroyed	96
The Devil causes war in Gwynedd	96
Llywelyn ab Gruffydd takes Meirionydd and Tegeingl	97
Llywelyn ab Maredudd receives a Pension from the King	98
Einion ab Seisyllt takes refuge with Owain Cyfeiliawg	99

CHAPTER IV.

Maredudd ab Bleddyn begins to reign	100
Ceredigion, given to Gilbert de Clare	101
Assassination of Iorwerth ab Bleddyn	101
Henry I invades Wales	102
Owain ab Cadwgawn knighted by Henry I	103
War between Hywel Lord of Rhôs, and the Lords of Tegeingl	104
Henry I invades Powys	104
Eunydd ab Gwernwy, Lord of Trefalun	107
Death of Prince Maredudd ab Bleddyn	107
Descendants of Prince Maredudd	107
Abertanad, pedigree of	110
Rhôs y Garreg, pedigree of	110
Madog ab Maredudd begins his reign	111
The Barons de Mont Alto	112
The Castles of Oswestry and Iâl built	113
The Castles of Caer Einion and Overton built	113
Battle of Coed Ewlo	114
Marwnad Iorwerth Goch	114
Prince Henry slain	116
Panegyric of Madog ab Maredudd	117
Cynddelw Brydydd Mawr	117
Prince Madog taken prisoner to Winchester	119
Death and burial of Prince Madog ab Maredudd	120
Death of Llywelyn ab Madog, Lord of Mechain	120
Poems on Llywelyn ab Madog	121
Owain ab Madog, Lord of Mechain Is y Coed	123
Assassination of Owain ab Madog at Careg Hwfa Castle	124
Elissau ab Madog, Lord of Edeyrnion	124
Owain Brogyntyn, Lord of Dinmael and Edeyrnion	125
Einion Efell, Lord of Cynllaeth	127
Cynwrig Efell, Lord of Y Glwysegl	127
Gwalchmai ab Meilir	128
Eulogy on Madog ab Maredudd	129
Englynion i Fadawg ab Maredudd	130
Englynion i Deulu Madawg	132

Marwnad Madawg ab Maredudd, Gwalchmai, ai Cant	133
Marwnad Madawg, Cynddelw ai Cant	137
Biengert Eua, Verch Fadawg	138
Arwyrein Ewein vab Madawg	141
Englynion i Ewein vab Madawg	142
Marwnad Ywein vab Madawg	144
Gwelygorteu Powys	144
Breinyeu Gwyr Powys	147
Madawg Madogion	148

CHAPTER V.

Gruffudd Maelor, Prince of Powys Fadog	149
Battle of Castell Crogen	150
Ynyr ab Howel, of Iâl	152
Iorwerth Goch, Lord of Mochnant	153
Death of Gruffudd Maelor	153
Teir Awdl y Gruffudd Maelor	154
Awdl y Llywelyn ab Gruffudd Maelor	157
Madog ab Gruffudd Maelor, Prince of Powys Fadog	158
Gwenwynwyn conquers Arwystli	158
Valle Crucis Abbey founded and endowed	159
Robert de Vipont	160
Battles of Llywelyn ab Iorwerth in South Wales	161
Whittington Castle taken by Sir Fulke Fitz-Warren	162
Descendants of Madog ab Gruffudd Maelor	163
Englynion y Fadawg	164
Marwnad Madawg ab Gruffudd Maelor	167
Gruffudd ab Madawg ab Gruffudd Maelor	168
Conquest of the Lordship and Castle of Ystrad Alun by Robert de Mont' Alto	169
Death of Prince Gruffudd	171
Madog, or Madog Fychan, succeeds his father	172
Death of Prince Madog	175
Roger L'Estrange appointed Guardian of the young Princes	175
Assassination of the two young Princes	178
The Castle of Dinas Brân and the Lordships of Maelor Gymraeg and Iâl given to John de Warren, Earl of Surrey	178
Llywelyn Fychan, Lord of Mechain Isgoed	180
Lordship of Maelor Saesneg, its Devolution	181
Welsh Rolls	182
Death of Llywelyn ab Gruffudd, Prince of Wales	188
Prince David ab Gruffudd, Lord of Denbigh	189
Assassination of Prince David	190
Family of Prince David ab Gruffudd	192
The Baron Hywel Coetmor	193
Peredur ab Evrawg of Castell Cefel Ynghoedmor	193

CHAPTER VI.

The Barons of Glyndyfrdwy	194
Tudor de Glyndore, Lord of Gwyddelwern	197
Sir Owain de Glyndwr, Lord of Glyndyfrdwy, his battles	198
Owain's Lordships granted to the King's brother	200
Wars of Owain Glyndyfrdwy	202
John Trevor, Bishop of St. Asaph	203
Wars of Owain Glyndyfrdwy	205
Battle of Pant y Wennol	206
Cadwgan y Fwyall, Lord of Glyn Rhondda	206
Sir Laurence de Berkrolles, Lord of St. Athan's	206
Matilda, Lady de Berkrolles, buried alive	208
Dafydd Daron, Dean of Bangor	208
Owain crowned Prince of Wales	209
Death of Tudor, Lord of Gwyddelwern	209
Owain takes refuge in a cavern at Llangelynen	210
Death of Prince Owain Glyndyfrdwy	211
Alice, Lady of Glyndyfrdwy and Cynllaith	211
Scudamore of Kentchurch, family of	212
Croft of Croft Castle, family of	216
Devolution of the Lordships of Glyndyfrdwy and Cynllaith	216
Illegitimate children of Owain Glyndyfrdwy	216
Cywydd i Owain Glyndyfrdwy	217
The world that awaits us	223
Apparition of a Highland Soldier	224
Story of Thespesius	225
The White Lady of Comlongan	227
Apparition in Lleyn	229
The China Greyhound at Llangurig	230
Apparitions at Llangurig	231
Apparitions of two ladies buried at Llangurig	232
Apparition of the Duchess of Mazarine	233
Apparition of a lady to her friend	238
Apparition of Major Sydenham	238
Apparition of Mrs. Bretton	240
Apparition of the Lady Lee	242
Haunted Mansion in Anglesey	243
Apparition of a young lady to her lover	245
Apparition at Launceston	246
Apparition to Cashio Burroughs, Esq.	253
Apparition of Mrs. Veal	253
Apparition to King James IV	261
Apparition of a poor man just deceased	262
Apparition of an old man to Mr. William Lilly	263
Conversion of Henry Webb	267
Apparition of Lord Bacon	271
Apparition to the Rev. Dr. Scott	272

Apparitions of men on board a ship	280
Apparition of Sir George Villiers	280
Wreck of the <i>Royal Charter</i>	284
Far-working power of the will	285
The Drycheolacth	287
On the perceptive powers of the Welsh	288
On Prayers for the Dead	288
The Origin of Evil	289
On the Age of the Earth	291
On the British Dog	292
Transmigration of Souls	294
Human Sacrifices	294
The Taigheirn	296
On Second Sight	299
The Trinity of the Aryan Nations	300
The Religion of the Ancient Egyptians	303
Stanzas addressed to Hywel ab Ieuaf	305
Descent of the Princes and Lords of Powys, Fferlis, etc.	306
The Noble Tribe of the Marches of Powys	307
Armorial bearings of the Royal and Noble Tribes of Powys	317
Englyn Marwnad i Rhirid Flaidd, Lord of Penllyn	320
Marwnad Rhirid Flaidd ac Arthen	321
A Poem in honour of Rhirid Flaidd	326
Pedigree of Rhirid Flaidd	326
Ode to Owain Cyfeiliawg	327
Englynion i gylchau Kymry	334
Elegy on Gruffudd ab Cynan ab Owain Gwynedd	336
Ode to Llywelyn ab Gruffudd, Lord of Chirk	338
Ode to Llywelyn ab Madawg, Lord of Mechain	339
Ode to Gruffudd ab Cynan ab Owain Gwynedd	341
Contention between two Bards on Madog ab Maredudd	342
Ode in honour of Owain Cyfeiliawg	343
Poems in honour of Prince Gwenwynwyn	344
Descent of the Princes of Powys Wenwynwyn	347
Elegy on Maredudd ab Cynan ab Owain Gwynedd	348
Elegy on Einion ab Seisyllt, Lord of Mathafarn	349
Ode to Prince Owain ab Gruffudd ab Gwenwynwyn	351
The Ancient British Bards and Druids	352
The Leek, the Bull, and the Scarabæus	356

CHAPTER VII.

THE ENGLISH LORDS OF BROMFIELD AND IAL.

The Earls of Warren, Surrey, and Strathern	358
The Fitz-Alans, Earls of Arundel, Warren, and Surrey	372
William, Lord Scrope, King of the Isle of Man, Lord of Dinas Brân, etc.	381

CONTENTS.

xv

Thomas Fitz-Alan, Earl of Warren, Arundel, etc., Lord of Dinas Brân, etc.	382
The Mowbrays, Dukes of Norfolk, Lords of Dinas Brân, etc.	388
William de Beauchamp, Baron Abergavenny, Lord of the Moiety of Bromfield	391
Neville, Lord Abergavenny, Lord of the Moiety of Bromfield and Iâl	393
Sir William Stanley, Knt., Lord of Bromfield, Iâl, and Chirkland	394
Appointments made by Henry VIII	394
Inspeximus Charter of Henry VIII	395
Appointments and Grants made by Henry VIII	398
Henry, Duke of Richmond and Somerset, Lord of Bromfield, Iâl, and Chirk	400
Grant of Valle Crucis Abbey	401
Burial Places of the Bards	401
Inquisitions	403
Descent of Brochwael ab Aeddan	407
Apparitions of St. Stanislaus Kostka and Philip Weld, Esq.	407
Apparition of a Spanish Soldier	408

ILLUSTRATIONS.

Arms of Powys Fadog . . .			<i>Frontispiece</i>
			TO FACE
Serpent-shaped Mound near Oban . . .			32
Pillar of Eliseg			62
Inscription on Pillar of Eliseg			62
Dinas Brân, South-east view			149
Valle Crucis Abbey, East view			158
Valle Crucis Abbey, West view			160
Dinas Brân			178
Caergwrley Castle, North-west View			179
Denbigh Castle, North view			189
Sketch Plan of Denbigh Castle			189
Ruthin Castle, North-east view			200
Ground plan of Ruthin Castle			200
Holt Castle in 1620			360
Plan of Holt Castle, <i>temp.</i> Henry VIII			386
Holt Castle, ground plan			387
Chirk Castle			390
Chirk Castle, North view			394
Holt Castle			394
Seals of Castell Leone			394

HISTORY OF POWYS FADOG.

CHAPTER I.

GWRTHEYRN GWRTHENEU, or Vortigern, Prince of Erging, Ewias and Caer Glouyw or Gloucester, was elected King of Britain, upon the assassination of King Constans in the year 446. We find from the inscription on the shaft of the Cross erected to the memory of his great grandfather, King Eliseg, who died in the year 773, by his great grandson, King Cyngen II, that Vortigern married Seveira, the daughter of the Emperor Maximus, who slew the Emperor Gratian. By his Queen Seveira, Vortigern had three sons,—1. Gwartimer, who afterwards became King of Britain; 2. Cyndeyrn; 3. Pascens, who became King of Buallt.

From this second son Cyndeyrn descended the Kings and Princes of Powys, and the Tribe of Tudor Trevor, but according to the monk Nennius, they descended from a totally different stock.

Nennius states that during the reign of Vortigern a certain St. Germanus, Bishop of Auxerre in Gaul, came over to Britain, having been sent there by Pope St. Cælestine II to restore Christianity. Amongst others, Germanus went to visit Benlli Gawr, a king whose territories comprised the province Teyrnllwg. His castle was situate on a hill between Rhuddin and Y Wyddgrŵg (Mold), still called after him Moel Fenlli. Thither Germanus went, but the King declining to have anything to do with him, and having ordered him away, a young man named Cadell, one of the King's servants, gave him shelter, which having obtained, the monk Nennius declares that the anger of God fell on the King, and that "*ignis de cælo cecidit et combussit arcem, et omnes qui*"

cum tyranno erant, nec ultra apparuerunt nec arx re-ædificate est, usque in hodiernem diem"; and that Germanus made Cadell King of Teyrnllwg, and that he became the ancestor of the Kings of Powys.

This statement made by the Christian monk Nennius, might at first sight appear extraordinary, did we not know from the Old Testament that Jehovah was in the habit of destroying the cities of his enemies with fire, and slaying the kings, princes, women, and children with the edge of the sword. In the book of Joshua we read as follows :

"And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? and he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy; and Joshua did so.

"And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. So the host of Israel took Jericho, in the manner described in the Old Testament. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword, and they burnt the city with fire and all that was therein. Only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

"And the Lord said unto Joshua, Fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai; see, I have given into thine hand the king of Ai, and his people, and his city, and his land. And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof and the cattle thereof shall ye take for a prey unto yourselves. . . . And Joshua took Ai, and set the city on fire, and slew the men of Ai. And the king of Ai they took alive, and brought him to Joshua. . . . and so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. And Joshua burnt Ai, and made it a heap for ever, even a desolation unto this day. And the King of Ai he hanged on a tree until eventide,

and then threw his lifeless corpse on the bare ground at one of the gateways into the city, and raised a great heap of stones over it."

As the Lord God destroyed the cities of Jericho and Ai, with their kings and all their people, so did he destroy, according to the monk Nennius, King Benlli Gawr and his citadel, and all that was in it.

In the tenth chapter of the book of Joshua, we are told that Adoni Zedec, King of Jerusalem, and his allies, made war against the Gibeonites, and Joshua with his army went to assist them. "And the Lord (Adoni) said unto Joshua, Fear them not : for I have delivered them into thine hand ; there shall not a man of them stand before thee." Joshua therefore came upon them suddenly. "And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makedah. And it came to pass, as they fled, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died : they were more which died with hailstones, than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord (Adoni), and he said in the sight of Israel, Sun, stand thou still upon Gibeon ; and thou Moon in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the Sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord harkened to the voice of a man : for the Lord fought for Israel."

This last story inculcates the geometric theory, which is, that the earth is the centre, and that the sun moves round it. This is in direct contradiction to the Pagan philosophy of the Alexandrian school, which teaches the only true theory, viz., the Heliocentric one, which means that the sun is the centre, and that the earth and its satellite the moon move in a circle round it, and for as-

serting the truth of the Heliocentric theory the monk Bruno was burnt alive with horrible torture by the Holy Catholic Church, which teaches also that the books of the Old and New Testament were divinely inspired by the Lord Jehovah.

I shall say nothing myself on these awful judgments of the Lord Jehovah on His creatures, but request my readers, whatever Christian sect they may belong to, if they should wish to learn anything more about this extraordinary subject, to purchase and carefully read a little work, very simply and plainly written, called *The Conflict of Religion and Science*, by Draper, (Kegan Paul and Co., London, price five shillings), and they will then be able to judge for themselves which theory is the true one, and to see what His Holiness Pope Pius IX has decreed to be the belief of the Catholic Church in the late Vatican Council with regard to the Bible.

All parts of the universe are interwoven with each other, and the bond by which they are linked together is holy, there being hardly any single thing that is foreign to or unconnected with the rest. For all parts have been disposed in due co-ordination, and combine to form this beautiful system the world. For the world, though comprising all things, is one, and there is one God who pervades all things, and one substance, and one law which is the common reason of all intelligent creatures, and one truth, and indeed there is also one perfection for all men, since they are all of the same kind and race, and partake of the same reason.¹ If, then, this is true, how are we to account for God's altering the course of the sun and moon merely to allow one man to have sufficient time to massacre his foes?

The Pagan philosophers asserted that knowledge is to be obtained only by the laborious exercise of human observation and human reason. No man stands still, he either progresses or retrogrades, it is, therefore, our duty to improve ourselves in every reasonable manner, to get a thorough knowledge of ourselves, and to improve those talents that nature has implanted in each of us.

¹ The Emperor Marcus Aurelius, iii, 9, vi, 54.

The account of the Lord God Jehovah as given by Nennius the Christian monk, and the account given of Him in the Old and New Testament, differ very considerably from the description of the Deity as given by the ancient philosophers,—

“God,” says Pythagoras, “is One; He is not, as some think, external to the universe, but is the universe itself, and is wholly in the whole sphere. His eyes are upon everything that is born: it is He who also creates all the immortal beings, and who is the Author of their power and their deeds. He is the origin of everything; He is the light of the heavens, the Father, the Wisdom, the Soul of all beings, the Mover of all spheres.”

“God is neither the object of sense, nor subject to passions, but invisible, only intelligible, and supremely intelligent. In His body He is like the light, and His soul resembles truth. He is the universal Spirit that pervades and diffuses itself over all Nature. All beings receive their life from Him. There is but One only God, who is not, as men are apt to imagine, seated above the world, beyond the orb of the universe, but, being Himself all in all, He sees all the beings that fill His immensity, the only Principle, the Light of heaven, the Father of all. He produces everything; He orders and disposes everything; He is the Reason, the Life, and the Motion of all beings.” Or as another writer expresses it: “God is He in whom we live and move and have our being.”

We learn however that Benlli Gawr had a son named Beli, who fell in battle, and his body was buried at Maes Mawr, in the parish of Llanarmon yn Iâl :—

“Whose is the grave in the Maes Mawr?
Proud was his hand on the weapon of war,
It is the grave of Beli, the son of Benlli Gawr.”

Maes Mawr lies on the mountain between Iâl and Ystrad Alun, above Rhyd y Gyvartha, and here occurred the great battle between Melir ab and Beli ab Benlli Gawr, and where Beli was slain; and Meirion erected two stones, one at each end of the grave, which remained until the last forty years.

It was there that a wicked person, one Edward ab John ab Llewelyn of Iâl, owner of the piece of land which had been enclosed out of the mountain where the grave and

stones were, came and pulled up the stones, and placed them over the pipe of a limekiln. There, in consequence of the intense heat and great weight, they broke ; whereupon he burnt them into lime in the kiln, though they had formed the boundaries of the grave for many hundred years, and a bad end happened unto him who had thus defaced the grave of the deceased warrior.

After the death of Benlli Gawr, King of Teyrnllwg, St. Germanus anointed Cadell, the young man who had entertained him so hospitably, and made him King of Teyrnllwg, from which circumstance he received the name of Cadell Deyrnllwg, and from him Nennius states the Kings of Powys descend. This must have occurred either in 447, or in 448, for in that latter year, Germanus left Britain with the Roman Legions and went to Ravenna, where he died July 25, 448. Cadell had nine sons when he became King of Teyrnllwg.

In order to secure himself on the throne of Britain, Gwrtheyrn invited over the Saxons under Hengist and Horsa in 454. And soon afterwards he married Rhonwen or Rowena, the daughter of Hengist, upon whom he bestowed in a drunken fit the Isle of Thanet in Kent. In 464, the Britons succeeded in defeating the Saxons, and then made his son Vortimer or Gwrthevyr, called also Gwrthevyr Fendigaid, King instead of Vortigern ; but the former having been poisoned by means of his step-mother in 468, Vortigern was set upon the throne and reigned till 481, when he was attacked by Emrys and Uthyr, the sons of Constantine, in his castle of Goronwy-in-Erging on the Wye.

The *Brut* of G. ab Arthur states, that Gwrtheyrn Gwrtheneu, Prince of Erging and Ewias, became King of Britain after the assassination of King Constans in 385. Haigh in his *History of the Conquest of Britain by the Saxons*, in 425, and the *Brut* of G. ab Arthur states, that in 430 Uthyr and Emrys or Ambrosius, the sons of Cystennyn Fendigaid, King of Britain, and brothers of the late King Constans, came with a large army against Vortigern, who fled towards Cymru (Wales) and took up

his quarters in his castle of Goronwy in Erging, which was built on the summit of a mountain, called Mynydd Denarch, on the banks of the river Wye, which river flows from Mynydd Klorach. On their arrival there, Uthyr and Emrys calling to mind that Vortigern had been the cause of the deaths of their father and brother, and had brought the Saxons into the country, they determined to besiege that castle, and to burn it down to the ground ; and all that were in the castle, both of men and beasts, were burnt. And Gwrtheyrn was slain and burnt. Other accounts state that in 448, Vortigern was compelled by Uthyr and Aurelius Ambrosius (Emrys) to take refuge in his fortress of Caer Gwrtheyrn in Erging, whither he was accompanied by St. Germanus, who is said to have remained with him to the last, imploring him to repent and make his peace with God. Seeing that remonstrance was in vain, Germanus left the King, and retired to Italy, where he died at Ravenna, 25 July 448. From this it appears that two British Kings, Benlli Gawr and Vortigern, both perished with their garrisons in the conflagration of their respective fortresses, in the same year, from not attending to the advice and the remonstrances of Germanus, Bishop of Auxerre. Other accounts, however, state that Vortigern did not perish in the fortress of Castell Goronwy, or Caer Gwrtheyrn, which last name the fortress may have received in after times, but that he escaped from the conflagration, and died in obscurity at Llanaelhaiarn in Carnarvonshire ; where a tomb, in which the bones of a man of large stature were found, which has always been designated as "Bedd Gwrtheyrn", the grave of Vortigern, and the neighbouring valley has ever since borne the name of Nant Gwrtheyrn. One of the names of the traditional burial places of Vortigern is preserved in stanza xl of the collection entitled the "Verses of the Graves," or "Verses of the Warriors", in the *Black Book of Caermarthen* :—

"EBET yn ystyuchen,
Y mae paup yny amheu,
Bet gurtheyrn gurtheneu."

Four Ancient Books of Wales, ii, 32.

“The grave in Ystyvachau,
Which everyone suspects to be
The grave of Gwrtheyrn Gwrtheneu.”

King Gwrtheyrn Gwrtheneu left issue by his first wife Seveira (the daughter of the Emperor Flavius Clemens Maximus, a Spaniard, who was Governor of Britain in 370, and having defeated and slain the Emperor Gratian, was proclaimed Emperor of Rome, by the army in Britain, in 383, and who was put to death by Theodosius at Aquileia in 388) three sons,—1. Gwrthevyr or Vortimer, King of Britain ; 2, Cyndeyrn ; and 3, Pascens, King of Buallt.

CYNDEYRN. He bravely fought against the Saxons, and was slain in 457. He was the father of Rhuddfedyl Frych, the father of Rhydwl, the father of Pasgen, whose name is mentioned in the inscription on the column of Eliseg. He was the father of,—

CADELL DEYRNLLWG AB PASGEN, King of Teyrnllwg, he had issue, three sons, according to the Harl. MS. 4181. —1, Cyngen, King of Powys or Teyrnllwg ; 2, Gwynfyn Frych, Prince of Drewn or Whittington and Maelor ; and 3, Iddig, the ancestor of Cywryd ab Cadvan, who bore *argent* three boars' heads coupéd *sable*, armed *or* and langued *gules*.

About the year 540, the fatal battle of Cattraeth was fought between the Britons and Saxons, when the former were defeated with such slaughter that, out of 363 British chieftains, three only, of whom one was Aneurin, the son of Caw, Lord of Cwm Cawlyd, escaped with their lives. He was afterwards taken prisoner, loaded with chains, and thrown into a dungeon, from which he was released by Ceneu, the son of Llywarch Hên. The disastrous battle of Cattraeth caused the migration of numbers of Northern Britons to their kindred race in Wales, and Aneurin is said to have found a refuge at the famous college of Cattwg in South Wales ; where, about 570, he was treacherously slain by one Eiddin.¹ The battle of Cattraeth is the subject of a noble heroic

¹ *Myv. Arch.*, ii, 65.

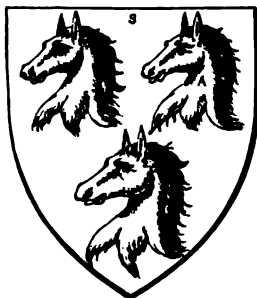
poem by Aneurin, which is still extant, and the authenticity of which has been indisputably proved by Sharon Turner, in his *Vindication of Ancient British Poems*, 8vo., London, 1803. This great poem is entitled the "Gododin", from the Ottadini, which was the name of the British tribe to which Aneurin belonged.

CYNGEN AB CADELL DEYRNLLWG, King of Teyrnllwg. He hospitably entertained and provided for Pabo Post Prydain, a prince of the Northern Britons, and his son Dunawd Ffûr, when they were driven from their territories by the Picts and Scots. Dunawd was celebrated in the *Triads*, with Gwallawg ab Llëenawg, a prince of the plains of Amwythig, or Shrewsbury, and Cynvelin Drwsagl, as the three "Post Cad", or pillars of battle; being so called, because they exceeded all others in military tactics and the laws of war. Dunawd married Dwywe, the daughter of Gwallawg ab Llëenawg.¹ He afterwards embraced a religious life, and, in conjunction with his sons, Deiniol, Cynwyl, and Gwarthau, founded the celebrated college or monastery of Bangor is y Coed, on the banks of the Dyfrdwy, or Dee river, in Maelor Saesneg. This institution, which was amply endowed by King Cyngen, and over which Dunawd presided as abbot, was one of the most eminent in the island; and

¹ Gwallawg ab Llëenawg is also styled one of the three "Aerveddawg", or grave-slaughters of the Isle of Britain; the other two were Selyf ab Cynan Garwyn, King of Powys, and Avaon, the son of Taliesin, and they were so called because they avenged their wrongs, in continuing the slaughter from their graves (*Myv. Arch.*, ii, 69). Among the poems attributed to Taliesin and which are printed in the *Myvyrian Archæology*, there are two addressed to Gwallawg, in which the scenes of his battles are named, and it is said of him that his fame extended from Caer Clud, or Dunbarton, to Caer Caradawg, or Salisbury. His name also occurs in Llywarch Hên's Elegy on Urien Rheged, and he was one of the three northern kings who united with that prince for the purpose of opposing Ida's successors (see Turner's *Anglo-Saxons*, b. iii, c. 4). In the *Welsh Chronicles* he is mentioned as one of the knights at the coronation of King Arthur in 516, and he is recorded to have been slain in the last battle between that sovereign and the Saxons (Brut Gr ab Arthur, *Myv. Arch.*, ii, 320, 347). According to *Englynion y Beddau*, he was buried on the banks of the river Carrog in Carnarvonshire.

according to Bede, such was the number of the monks, that when they were divided into seven classes under their respective superintendents, none of these classes contained less than three hundred persons, all of whom supported themselves by their own labour.

At this time, we find that there was a king of another part of Powys, named Cynddylan, whose capital was Pengwern Powys, or Shrewsbury, who was the son of Cyndrwyn, King of Powys, who kept his court at Llys Dinwennan, in Caer Einion. Cynddylan hospitably received the warrior bard Llywarch Hên, Prince of the Strath Clyde Britons, who, with his family, was driven from his dominions by the Picts and Scots. Cynddylan was assisted by Llywarch Hên and his sons, in his battles against the Saxons. King Cynddylan was slain with his brother, Cynwraith, in defending a town called Tren, and was buried at Eglwys Bassa, or Baschurch, in 613. Cyngen, King of Teyrnllwg, was succeeded by his son, Brochmael.



BROCHMAEL, surnamed YSGYTHRAWG, King of Powys, is styled in the *Brut* of Gruffydd ab Arthur "Tywysawg Caer Llion", Prince of Chester. In this *Brut* we find the following account of this king.

"And at that time, Giriocel the Pope sent Austin to the Isle of Britain, to preach to the Saxons, in that part of the island that they had taken possession of, or to prevent their destroying the whole creed and Christianity of the Catholic faith. And Christianity had strengthened itself since the time

of Pope Eleutherius, who first sent it to the Isle of Britain, without being destroyed any time between them, A.D. 607. And after Austin came as above stated, he found in the part of the Britons, an Archbishoprick and seven Bishopricks, strong with learned bishops of religious and holy life, and many monasteries devoted to the service of God, and keeping strict rule and order. And among these, there was in Dinas Bangor, a noble monastery, in which it is said that there were so many, that after they had been divided into seven parts, that there would be three hundred monks in each part, so that their number altogether was 2,100, and the Priors and Prelates ruled them. And they all supported themselves by the labour of their hands. And Dunawd was Abbot over them. He was a man wonderful for his learning in the Arts (kelvydoden) A.D. 608. And this Dunawd, when Austin wanted to get his submission from the bishop and to join him in preaching to the Saxons, then by numerous proofs and authority of the holy Scriptures, that they ought not to submit to him, for they had an Archbishop of their own, and that the nation of the Saxons was taking the lands of their ancestors from them. Upon which intense hatred sprung up between them, and they would have no more to do with their creed or company any more than with dogs, A.D. 609. And upon which Edelflet, King of Keint (Kent), when he saw that the Britons would not obey Austin and despised his speech, was greatly displeased on that account. And he sent a message to Edelfryt, King of Scotland, and the other petty kings of the Saxons, to collect an army, and to come with him to Dinas Bangor to take revenge on Dinawd, and on the other bishops with him, and to trample them down and destroy them; upon which they all came with an immense army to the parts and country of the Britons. And then they came to Caer Lleon, where Brochmael Ysgythrowc, the Prince of Caer Lleon (Chester) was then staying. And to this city there came from all parts of Wales innumerable monks to look after the health of their people and race, and most of them from Dinas Bangor. And having collected their army together from all parts, they began to fight. And Brochmael had a less number of knights than Edelflet, and at last Brochmael was obliged to leave the city, but yet not before he had destroyed an immense number of his enemies, and had to take to flight, A.D. 610. And after Edelflet had taken the city, and found out the cause of the monks coming to that place, he commanded their arms to be taken from them; and thus on that day twelve hundred of them obtained the crown of martyrdom, and obtained a heavenly

seat, A.D. 611. And after having committed this cruelty they went to Bangor; and when the Britons heard of this cruelty and madness, they assembled together from all parts, namely, Bledrws, Prince of Cornwall, Maredudd, King of Dyfed, Cadvan ab Iago, King of Gwynedd, and having commenced the battle, they defeated Ethelflet, who was wounded, and compelled him to take to flight, and with that they killed of his army 10,306, and on the part of the Britons they lost Bledrws, Prince of Cornwall, who was commander-in-chief in this battle, A.D. 612."

I must here insert an adventure¹ that King Brochmael Ysgythrog met with one day with a recluse whilst he was hunting in Mechain in Mochnant Uwch Rhaiadr.²

"There was in former times in Powys, a certain most famous Prince, by name Brochmael Ysgythrog, and Consul of Cæwr Lleon (Chester), who at that time dwelt in Pengwern Powys, which signifies the Head of Powys Marsh, but is now called Salop: and whose domicile or habitation stood in that spot where the College of St. Chad is at present situate. Now the same illustrious Prince gave his domicile or palace aforesaid, of his own free will, for the use of God, and at the same time from a sense of his own duty, for eleemosynary purposes, made a perpetual grant of it for himself and his heirs. At length, when upon a certain day in the year of our Lord 604, the said Prince had gone hunting to a certain place which is called Pennant in the British language, within the said principality of Powys, and when the hounds of the same Prince had started a hare, the dogs were following the hare, and he was pursuing to a certain bramble thicket, a thicket large and thorny; in which thicket he found a certain virgin, beautiful in appearance, praying as devoutly as possible, and given up to divine contemplation, together with the said hare lying under the extremity or fold of her garments (with its face turned towards the dogs) boldly and intrepidly. Then the Prince vociferating, 'Catch her, little dogs, catch her!' the more he shouted while he urged them on, the more remotely and further off did the dogs retreat, and fled from the little wild animal howling. At length the Prince, altogether astonished, asked the virgin how long she had dwelt alone on his lands in so

¹ From the MSS. of Dr. Powel, Vicar of Rhiwabon.

² Cwmwd Mechain, in Mochnant Uwch Rhaiadr, contains the parishes of Meivod, Llanvibangl yn Ngwynva, Llanwddyn, Pennant Melangell, Llangynog, Llan Hirnant, Llanvyllyn, Llanarmon yn Mechain, and Llansanfraidd yn Mechain.

desert a spot? The virgin, in reply, said that for these fifteen years she had never in any way seen the face of a man. He afterwards asked the virgin who she was, where she was born and sprung from; and she, with all humility, answered that she was the daughter of Iowchel, King of Iwerddon (the Green or Emerald Island), now called Ireland, and 'because the king, my father, had intended me to be the wife of a certain great and noble person of Ireland, I, fleeing from my native soil (God guiding me), came hither, in order that I might serve God and the spotless Virgin with my heart and a chaste body until I should die.' Then the Prince inquired the name of the virgin. To whom she said in reply, that her name was Monacella. Thereupon the Prince, considering in his inmost breast the happy (though) solitary condition of the virgin, broke forth into these words: 'Oh most worthy virgin Monacella! I find that thou art a handmaiden of the true God, and a most sincere worshipper of Christ; wherefore, because it has pleased the Supreme and Almighty God, for thy merits, to give safety to this little wild hare, with safe conduct and protection from the attack and pursuit of the ravenous and biting dogs, I give and present to thee, with a most willing mind, these my lands for the service of God, and that they may be a perpetual asylum, refuge, and defence, in honour of thy name, O excellent virgin; and let neither king nor prince dare to be so rash or bold towards God as that, any man or woman fleeing hither, and desiring to enjoy protection in these thy lands, he should presume to drag forth, provided that they in no way contaminate or pollute thy sanctuary or asylum. On the other hand, if any malefactor enjoying (the privilege of) thy sanctuary, shall go forth in any direction to do harm, then the freeholding abbots of thy sanctuary, who alone take cognizance of their crimes, if they afterwards find the offenders and culpable persons, shall take care that they be given and delivered over to the officers of Powys to be punished.'—See *Hist. of Llangurig*, pp. 323-7.

This virgin Monacella, so very pleasing to God, passed her solitary life (in the way mentioned above) for thirty-years in this same place. And the hares, wild little animals, just the same as *cicures*, or tame animals, were in a state of familiarity about her every day throughout her whole life; during which time, also, by the aid of the Divine Mercy, miracles and various other favours were not wanting to those who asked for her aid, and sought her favour with inward devotion of heart.

After the death of the said most illustrious Prince Brochmael, his son, Tyssiliaw, held the Principality of Powys; then Cynan (Garwyn), the brother of Tyssiliaw. Cynan was succeeded by his son Selyf Sarff Gadau, and he by his son Mael Mynan, and he by his son Beli, who is said to have been the father of that Guiliawg, who is mentioned in the Eliseg inscription as being the ancestor of Cyngen, King of Teyrnllwg, as he is called in the *Brut*. These kings, however, Cynan and his successors, all sanctioned the said place of Pennant to be a perpetual sanctuary, asylum, or safe refuge of the wretched (thereby confirming the acts of the said prince). The said virgin Monacella, with all solicitude and diligence, took care to appoint and instruct certain virgins in the same part of the country, in order that they might persevere and live holily and modestly in the love of God, and should pass their lives in the service of God, doing nothing else day or night. After this, as soon as the virgin Monacella herself departed this life, a certain man, by name Elissau, came to Pennant Melangell, and wished to violate, ravish, and pollute the same virgins; but suddenly perished there in the most dreadful manner. Whoever has violated the above-mentioned liberty and sanctity of the said virgin has been rarely seen to escape Divine wrath on this account, as may be *daily* perceived. Praises be to the Most High God and to His Virgin Monacella!

Brochmael Ysgythrawg was slain in the battle that was fought on the banks of the Dyfrdwy or Dee river in 612. He bore *sable*, three horses' heads erased *argent*, and married Arddun Benasgell, the daughter of Pabo Post Prydain, or Pabo the Pillar of Britain, on account of his valour in fighting against the enemies of his country. Pabo first distinguished himself as a warrior against the Gwyddelian Picts, but he was eventually obliged to leave his territories in the north, and to retire to Wales. He was hospitably received by Cyngen ab Cadell Deyrnllwg, King of Powys, from whom, as well as from his son, Brochmael Ysgythrawg, Pabo received a

Ac eilrod¹ eilrot gyhyded
 Areildec² eildec dryganed
 A ganuyf ym ruyf om racued
 Ragor nam rat ram rygyrwed³
 Tyssilyaw teruyn gyurysed
 Parth am naud a draud a dryssed⁴
 Peris nêr o'r niuir nadred
 Praff uiber uibyât amryssed
 Mab gardun ardunic naured⁵
 Mabolyaeth arvolyaeth wared
 Mab Brochuael bron Hael haul orned
 Gorpu nef yn eivyonyd duded⁶
 Mat gyrchaud garchar allduded
 Kyrch cyvlaun cyvle divroed
 Mat gymerth arnau prau pruded
 Prif obruy obryn trugared
 Mat ganet o genetyl voned
 Mauruledic maurulat tyllued
 Mat goreu madeu marthoed
 Ac yr duu diovryt guraged
 Gureic enuauc anuar y throdded
 Ae treidyuys bu truy enuiwed
 Llanvechan vychot y byrthod
 Llan⁷ ymron y challed
 Dynyaul⁸ bobyl ny borthant iauned
 Iaun i duu divanu eu reued⁹
 Ar eu bryt ae bratauc vuched
 Ae gueryt ac ef ae gommeu
 Cedawl ud Cadell etived
 Cadeir cor yn cadu haeloned
 Ceduis dreic dragon gynnadled
 Kassau caru creuloned
 Karet baub ceraduy diued
 Kerennyd cyn ceryd cared
 Keritor vy ngherd ygkynted
 Yn yt gar guyr guaner guinweled
 Caraf y lan ar llen dan gadred¹⁰
 Ger y mae gwydvarch uch guyned
 Guitvile gluyde gleu deachued¹¹
 Guyd vynuwent guydva brenhined¹²

¹ Neu, eilvod. ² Ac eil rheg. ³ Rhagor fan rhâg rhan rhagyrrwedd.

⁴ Advawdd adryssedd.

⁵ Mab gardyn arddunig fawredd.

⁶ Dudwedd.

⁷ Llam.

⁸ Daiarawl.

⁹ Rheufedd.

¹⁰ Caraf y llan ar llen gangadredd.

¹¹ Gwiddfidle glywdde glew ddeachwedd.

¹² Brenhed.

Beird neuet niverauc orsed
 Vreisc adorth ehort ehovned
 Breiniauc loc leudir cyvanned
 Meivod wenn nyt meuvyr¹ ae med.

II.

Nys med treis nys treid ysgereint
 Nys daeret trevret y triseint
 Mwy yndi gwesti gwesteivyent y balchnaud
 Noc amrawt amraint
 Ae balchlann rug y balchneint
 Ae balchvur ae balchuyr testeint²
 Ae balchuys egluys eglureint³
 Ae balchrad ae balchrot trameint
 Ae balchwawr yn awr yn deueint
 Ae balchgor heb achor echureint
 Ae balch offeiryat ae hofferiyeint
 A pharaut⁴ offeren hofferint
 Balch y bagyl baguy eur y hemyeint
 Balch y lloc rac y llifeiryent
 Anhebic ir bleit a blyc heint⁵
 Affleu ffreu a phryvet llyffeint
 A than poeth porthoed digofyeint⁶
 Uffern carn⁷ ffurf y henneint
 Kyn arnaf erniued uytheint
 Uyth p't wythprif cymmeint⁸
 Kyn ergryt penyt poenofaint
 Porthuyr duu poet huynt vygkereint
 Pan vo paub pan vuyf heb heneint
 Yn oed deur dengmluyd ar hugeint
 Pan dau⁹ braut rac bron uchelseint
 Am roduy creandyr kyrreiveint
 Kyn minneu kyn y buyf gyureint
 Kyndelu nyf kynheluaf¹⁰ o vreint
 Kerd neuyd ym rebyd rygeint
 Kein awen gan auel bylgeint.

III.

Pylgeineu raden am rodin
 Rod ruydgall ruyd gatyr yt geuir¹¹

¹ Meiwyr.² Ai balchwyr ai balchwir tessaint.³ Eglurfaint.⁴ Ai pharawd.⁵ Blyghaint.⁶ A than poen porthloed digofaint.⁷ Wern.⁸ Wyth brif wyth brifwyd cymmain.⁹ Pan ddel.¹⁰ Cynhelwyf.¹¹ Genir.

Canu dreic prydein a brydir
 O bryder berthvalch yt berchir
 Berth y mae Meivod ae rhandir¹
 Berth eluyd rac elved enuir²
 Berth y lloc urth lleu³ babir
 Berth y chlas ae chyrn glas gloyuhir
 Berth radeu rieu rygredir
 Ae creduy creduch na thuyllir
 Tranc ar duu traethaf na ellir
 Trant ar dyn ae tremyn truy dir
 Truy dir⁴ periglus pellus pell dygir
 Pall arnau puyllaf y dognir
 Pressuylgoll truydoll egir
 Pressent vradu vradauc y geluir
 Pobyl byd yn an guyd yn geluir⁵
 P'aub o honam yn cam⁶ yn cospir
 A unel iaun rotlaun ry molir
 A vyd ryd y dyd yt vernir
 A fo gwyl goleu yd nodir⁷
 Goluc Duw arnau a dodir
 Ava guan urth uan urth iaunuir
 Yn lluru puyll pell yt adrodir
 A vo llary llauen rygyrchir
 Ac a vo llachar ry llochir
 A vo guar guell yt nodeir
 Nac a vo anuar ac enuir.

IV.

Enuir dyn a el yth erbyn
 Enuauc vyd vegys y hervyn
 Enu dreic dragon amdeffyn
 Anuar var vedgyrn eissydyn
 Tissiliau teyrned gylchuyn
 Treis nenuyn teruyn toryf erchuyn
 Pan aeth gur gormes uuelyn
 Gweith goguy guythyat ymostryn⁸
 Pan gyrchuyt ymlynyut ruyt ryn
 Yn pluyf plyninest ymorthryn⁹
 Yn reidun orun oresgyn
 Yndyd reit arodauc yggryn
 Yn rotuyd ebruyd yu erbyn

¹ Hamdir.² Berth elfydd elfed enwir.³ Llen.⁴ Nid ynt-Truydir yn.⁵ Neu, gwyd yn guelir.⁶ Am ein cam.⁷ Ban o.⁸ Gwythgad ymosgryn.⁹ Ymblywnaid ym wrthfyn.

Keid¹ Veivot o virein logaut
 Lloc vaurveith am vedveith vedrant
 Tervyn tec ym terwyn beidant
 Aueles ny uelir hyt vrant
 Caer Ruvein ryved olygant
 Caer uchaf uchel² y devant
 Caer ehang ehofyn y chiudant
 Ny chyvret y phobyl æ phechant³
 Caer ar heul caer didreul didrant
 Caer bellglær o bellgot adant
 Caer barchus barhaus barant
 A beryt y berer indant

VII.

Pennyadury kergyl keressyt
 Ket a chret a chrevyd y gyt
 Periglaur periglus wyndyt
 Gwyndaut⁴ guynn guiryon ormodbryt
 Pereit naut pernaut perheyt
 Per volyant esborthant esbyt
 Peir kyvreith kyvrud yn kyuyt
 Cyuoeth Duu an dug ygguynuyt
 Kyva vyd yr prydyd æ pryt
 Prydest loyw pryder diheuyn
 Diuahard y vard y venuyt
 Diffeistor tentor tor divryt⁵
 Differth hael hir Brochuael broglyt
 Gradunel⁶ greidyaul y urhyt
 Guyrth a unaeth ny uneir hyt ennyt
 Ny unaethpuyt eiryoet yr yn oes byt⁷
 Oe ataf etuyn canllyt⁸
 Y dyvu a deil ar y hyt
 Guyrth arall guerthvaur y detvryt
 Granyggre dybu dybryt
 Gre yggredy⁹ yn lledyf yn luevryt
 Ygkarchar yn daear yn yt
 Post Powys pergig kedernyt
 Pob¹⁰ argledyr argluyd diergryt
 Porthloed bud porthloes oe vebyt
 Yn eluyd Penn Mynydd penyt

¹ Berth.⁴ Gwyndyd.⁷ Cyn oes byd.⁹ Gre yn neddf.² Cael uchel uchaf.⁵ Diffryt.⁸ Oe ataf etewyn tanllyd.³ A phecaud.⁶ Gradifael.¹⁰ Pobyl.

VIII.

Pennydur pennaf y grevyd
 A grednys y Duu Deus dovyd
 Cretet baup y peir lluosyd
 Lluossauc y daun y detuyd
 Credaf da ny diva ny divyd
 Ny diffyc onyt y diffyd
 Credaf vi vy ri vy rybyd¹
 Vy Llyuyaudyr Creaudyr credovyd
 Credaf y auen² am reen am ryd
 Mat gynnull maur weryd³
 Credaf y post pressent pressuylulyd
 Am peris or peduar defnyd
 Credaf y peryf nef yn eluyd
 Am gunaeth o buraur yn brydyd

IX.

Prydyd nyf rac Prydein dragon
 Piant Kerd kadeir prydydyon
 Glyn am ryd ragovveirch gleisson
 Gleissieit lin glas ganoligion
 Meu detvryt meint guryt guron
 Mal y gunaeth mechdeyrn haelon
 Meirch ar geirch yn garcharoryon
 Meith gerdet mygyr gydret geitryon
 Y Meivot y maent arnydon
 Arureid y wreid vrythion
 Y mauruled ymed ymaon
 Y threthen yn traethaduryon⁴
 Y dengreir gyneir⁵ gyweithon
 Y gyvyt yn gyvoethogyon
 Y hynaf henu henyu oe thiryon⁶
 Handit ryd rung y duy avon
 Y sygyynnau⁷ gleu gloeu rodyon
 A volaf, a volant beirdyon
 Caraf i barch y harchdiagon
 Caradauc vreinauc vreisc rodyon
 Card oleith olud esborthyon
 Periglaur perthnaur pebyllyon⁸
 Delu yd ym yn diamrylon⁹
 Am luyrn am gyrn am geinyon

¹ Rhebydd.

² Credafi nen.

³ Wawr ddull werydd.

⁴ Ei threthau i'w thraethadurion.

⁵ Ynwir.

⁶ Ei hynaf henyw oi thirion.

⁷ Ei sugn fab; *neu* y sy gynfab.

⁸ Berthfawr (porthfawr) powysion.

⁹ Diamryson.

Yn untref yn untrenl wledolyon
 Yn undant undat vrodoryon
 Can trugar can war werydon
 Can terwyn can toryf eglynnyon¹
 Can dorvoed niveroed neivion
 Can vot Dnu can vot niryon
 Am rod vygguledic guleityadon
 Drefret gulat waret worthordyon
 Kyndelu ae Kant
 Terfyn cân Dyssiliaw

THE SONG OF TYSILIO.

BY CYNDELW, THE GREAT BARD.²

O God, whose Word is Yea, stronghold of Peace!
 Close not, O God, Thy refuge on my sin!
 God's wisdom and perfections are supreme.
 To Truth's just servant is His Kingdom blest.
 Me, from my share of honour, God had brought
 To His blest land, His grace, His governance,
 In gladness, in tranquillity, in peace,
 In access to His presence facile, free,
 And to the second Circles³ second Life,
 And for the second gift, in measure true,
 A song attuned once more to harmony,
 'Tis now for me to sing before my lord,
 Greater than all my favour, all my threats.
 There ends contention, where Tysilio speaks!
 To me his word is safety and defence.
 Of all the serpents one the Lord hath made
 A Serpent huge,⁴ of coilings numberless,
 An honour'd son, of mighty majesty,
 On youth bestowing kindly entertainment,
 Challenge each claim doth Brochwel's generous son:

¹ Engylion. ² Translated by HOWELL W. LLOYD, Esq., M.A.

³ This would seem to be an attempt to harmonise with the Christian Faith the Druidic Circles of Existence, in the first of which dwells God alone; and, in the second, spirits purified and perfected in the successive stages of transmigration through the others. If so, the passage would seem to refute those who assert the spuriousness of the *Theological Triads*.—H. W. LL.

⁴ Tysiliaw is here compared to a serpent, a creature, according to Druidic doctrine, symbolising good.—H. W. LL.

Heaven hath he storm'd on Eivionydd's sward;¹
 To exile's bondage well did he resort;
 One affluent a place of exile seeks.
 Discreetly proof upon him hath he ta'en
 Of mercy's merit hath he gained the prize²
 Of pure descent and noble is he born,
 Great ruler of a great society.
 Well doth he free the heart from heaviness,
 And women bind by vow devout to God.
 A woman, for her proud transgression known,
 Hath pierced his heart, and by iniquity,
 Llanvechan's beauty's dwindled down to nought,
 A church whose wisdom now is well nigh lost²
 Whene'er, before the wisdom of the church,
 Mankind maintains no longer equity,
 'Tis only meet that God their wealth destroy.
 Them, for their counsel, and their trait'rous life,
 Rejecting, he doth hold himself aloof.
 A lord munificent is Cadell's heir,
 In his Cathedral chair he keeps not stint,
 A prince with princes holding intercourse.
 Whoso loves cruelty he sorely hates,
 While all whose aims are loveable he loves;
 To chastisement he charity prefers.
 Loved in the ante-chamber is my song,
 Where men affect a leader at the Feast,
 Aye shall I love with constancy the Church,
 And love her learned men, where Gwyddvarch³ near
 High over Gwynedd holds his sacred seat,
 Of lordly lineage, mid fair woodbine laid.
 The churchyard trees are sepulchres of kings,
 Bards pant to hold the thronging Session there,

¹ Eivionydd is in Caernarvonshire, not in Powysland, but in Gwynedd. This, therefore, forms an interesting notice of an incident in St. Tysilio's life, not apparently recorded elsewhere, namely, that whether driven out of his own country by some act of oppression, or civil commotion, or of his own free will, with a view to religious retirement, or to the evangelisation of the native population, or of the Irish Gwyddyl, who then probably occupied part of the country, he passed some time in Arvon. With the expression, "Heav'n hath he storm'd", etc., compare that in the Gospel, "The kingdom of Heaven suffereth violence, and the violent take it by force".—H. W. LL.

² A word has dropped here out of the text. I would supply "colli", or some such word, and read:—"Llanymron colli ei challedd."

³ The Hermit who first raised a rude chapel at Meivod.—H. W. LL.

Great, earnest, and persistent, free from fear.
By chartered privilege, a land of love.
No men of war possess our Meivod blest.

II.

Free from Oppression's grip, and foes approach,
The three Saints' revenue brooks no dispute.
'Tis Meivod's pride to shield the frequent guest ;
She spurns the lawless lack of social speech.
On her proud bank the brooks all proudly break,
Her proud wall teems with pride of earnest men ;
Proud is the solemn splendour of her Church,
Stately her pride of gift and of degree,
Her pride of foliage in the early dawn.
Her choir is proudly ranged in circle round,
Proud is her state with Priest and Sacrifice,
E'er ready with her offerings of love.
Proud is her crook, encluster'd deep with gold.
Proud is her fence, to stem encount'ring floods,
Unlike to those that double the disease,
Of toads and vermin she restrain the stream,
And flames of fire, the messengers of wrath,
The swamp of hell, with stiff anointing slime.
On me ere wrath in retribution fall.
For eight sins equal in enormity,
Ere I am doomed to penitential pangs,
The Guardians of God's gates—be they my friends !
For all, for me, when age shall be no more.
But life's full prime of thirty¹ years for aye
When Judgement comes before the Saints, above,
By my Creator may I be forgiv'n !
Ere I, Cynddelw, then am perfected,
Of privilege ensample as I am,²
The gentle Muse hath my lord revered,
Sung a new song borne on the morning breeze.

III.

'Tis in the morn that gifts to me are given ;
The gift that 's wisely free is freely sung

¹ It was a common opinion in the Middle Ages that the spirits of the just made perfect, when reunited to their bodies in the next life, will be restored to the form which they possessed when in the prime of life, i.e., when about thirty years of age.—H. W. LL.

² In allusion to his dignity of "Bard of the Choir" (Y Bardd Cadeiriaw), obtained by victory won in competition with other Bards.—H. W. LL.

In song, whose echo rings thro' Britain's isle.
 For stately beauty art thou revered.
 Meivod, with all her heritage, is fair,
 A beauteous land, ere autumn perfects her,
 Lit up with rushlights is her chancel fair,
 Fair is her glebe, and her long bright blue horns,
 Fair are her kingly dignities believed
 (Ye who believe, not idle is your faith).
 Since God, I ween, can never cease to be,
 Who passes through the land, when viewed from far,
 With far and farther perils finds it fraught.
 To him the fate of failure I foretell,
 And loss of home, privation full of pain,
 Who deals in treachery is traitor named.
 We shall be punished all, who swerve from right;
 Who justly acts, through grace, is justly praised;
 The day that he is judged he shall be free.
 Invested shall the Modest be in Light;
 On them shall shine the countenance of God,
 Who with the poor is poor, and to the just
 And truthful, firmly wise, hath fame abroad.
 Men to the gentle ever blithely throng,
 Who shine o'er all; and shielded well is he;
 The meek hath ever a more sure defence
 Than hath the fierce, and false, and wicked man.

IV.

The man is reprobate who thee assails.
 Renown'd shall be, according to thy prayer,
 Thy leader's name, thy Dragon of defence.
 Cruel the spear within the mead-horn's haunt,
 Within the limits of Tysiliaw's realm,
 —Realm by a host with poisonous blast assailed,
 When to the fiery fray advanced a Man,
 Of wrathful battle stirring was the strife;
 When in the combat Terror stalked along,
 Thou in the combat wouldst not yield a pace,¹
 Aye, darting forward in the surge of war,
 Quakes now the Giver in his day of need,

¹ This line is corrupt as it stands. The first edition of the *Myvyrian Archaiology* has "plyfinest ymorthrym", which suggest the corruption of a word like "finest" for fynaiast. Perhaps the Bard wrote "Ymplwyf ni finest ymwrthuyn",—in the throng thou wouldst not retreat.—H. W. LL.

When, unforwarned, attacked in open course,
 —The vulture's course adown the stream of gore,
 —The grand uprising of antagonists,
 —The casting off of caution in defence,
 —The contest for the tithe of Powysland !
 And Oswald, Oswy's son,¹ they call upon,
 His aid they supplicate in dire distress ;
 A hundred hills bear token of complaint,
 When mightily descends the swoop of War,
 And fights of valiant foes dissolve in tears.
 A Serpent he, amid the strife of Kings,
 Stood up, and with them stood the Saints of God.

v.

The grace of God is with the humble lord,
 The Father of inherent principle.
 Gain would I from my lord a cheerful land,
 Where pleasant Mona's trefoils meet mine eye,
 Tysiliaw's superior sovereignty,
 Whose kingdom is a city without stain.
 By royal bard his brilliant power is sung.
 War is the royal praise of royal men,
 The conflict heightening even to its close.
 Ere green the sod wherein its gems are set,
 The chat of social converse is the song.
 Nor hate nor strife possess that blessed man.
 Small tho' his hand, that hand a Church hath made,
 A Church with lamps and ambreys for the mass ;
 A Church, with shade more green than shore or flood ;
 A Church, whose rich abundance doth outdo
 Dinorben's mansion, or the tide's full flow ;
 The Church of Llydaw, with its influence wide ;
 The Church of Pengwern, first in all the earth ;
 The Church of Powys, pure as Paradise ;
 Church of the tomb o'er arched, its owner's pride !²

vi.

He shelters all that hath this tuneful Choir,
 A Choir resplendent, scattering gifts around ;
 Bright is her presence, bright her glory's seat,
 Her name is worshipped for her dignity,

¹ Oswy was brother, not son of St. Oswald, and succeeded him in the sovereignty of Northumbria.—H. W. LL.

² Llan gam arch, the Church of the arched tomb.—See *Mont. Coll.*, x, 168.—H. W. LL.

Fair Meivod, with her Sanctuary fair !
 Precious the cellar, for its perfect mead !
 Whoso hath seen the territory fair
 Of sunny Meivod, shall not see the like,
 Not tho' his life till Doomsday be prolonged.
 As Rome, a city marvellous to view,
 A city lofty, and with rule supreme,
 An ample city. Fearless are her sons,
 Her people ne'er go hand in hand with sin.
 A sun-lit City she, whose stately course
 Is free from rashness, or extravagance ;
 A far-famed City, treasure-house of praise,
 City to be revered ; for pilgrimage
 Prepared, to last till Time shall be no more !

VII.

He is primate who, for chalices,
 And gifts, and faith, and piety is beloved.
 A priest is he who Venedotian born,
 To dying Venedotians unction brings,
 With fervent ministration, guileless, pure.
 Sweet is it to extol a nature sweet ;
 Sweet is the praise of one who feeds the soul
 By laws that sweetly raise us up to God,
 God's Kingdom, that will bring us happiness,
 The Bard shall gain in full who sings the song :
 For poems, fraught with brightest harmonies,
 From thought and meditative impulse spring.
 None here restrain the genius of the Bard ;
 The land of Brochvael is his sheltering shade,
 His shield, his covering, his secure defence ;
 Its bounty ever is its sure support.
 Upraised to Greidiawl's, or Gradvael's¹ height,
 The wonders wrought by him shall ne'er be done

¹ Greidiawl, according to Enwogion, is recorded in the *Triads* as one of the Three Heralds of Britain who were distinguished for their superior knowledge in the science and laws of war, and had the privilege of passing unmolested through all parts of the island, provided that they observed the regulations established by themselves. Gradvael is, in all probability, the same person as Gredivel, who, according to the same authority, was the son of Ithel Hael, a saint who flourished early in the sixth century, and, with his brother Flewyn, was appointed to preside over the monastery founded by Pawl or Paulinus, at Ty Gwyn ar Dâf in Caermarthenshire.—See also Rees' *Welsh Saints*, pp. 222-3.—H. W. LL.

represented under the type of the serpent. This animal readily forms a circle, and a circle was the emblem of eternity. The serpent was also celebrated for its wisdom (Gen. iii, 1 ; Matt. x, 16). Athens, the abode of Athenê or Minerva, the goddess of wisdom, being peculiarly snake-guarded. "Athenê, also", as Professor Ruskin observes, "often in later works carries a serpent for a shield sign. It has been said with considerable truth that, "in the mythology of the primitive world, the serpent is universally the symbol of the sun, and the generative power of the solar beams is always typified by pendent Uræi. The Uræus is the basilisk or cobra di capello. The Basilisk-Arau of Kam is styled in an ancient papyrus, 'Soul of the body of Ra', the sun."

In the Kamic funeral ritual the mystic celestial serpent is thus apostrophised : "Say, thou who hast gone, O Serpent of millions of years. Millions of years are following to him. The road is of fire, they whirl in fire behind him." The Uræus is the idiograph of the word "immortal", whence the phrase, "the living years of the Uræus", as applied to the immortality of the king. "When the Egyptians wish to express extended period (*aiôn*) they depict a serpent whose tail is concealed by the rest of his body, which they call Ouraios or Uræus. The serpent is exceedingly long-lived, and not only retains its youth by putting off old age, but also it is wont to receive a greater increase of strength. The serpent, again, forms a circle, and was so represented with its tail in its mouth by the Phœnicians, and thus appears on numerous Gnostic gems ; and a circle was the symbol of eternity and of God. The circle-formed serpent often appears in connection with symbolic representations of Chronos, the Time-god. These coiled circles, sun traversed, represent the Kamic serpent Bata "on the high

and honoured him by the name of Baal Samim, which in their language signifies King of Heaven, and raised columns to the elements, and worshipped them.

¹ *The Serpent Myths of Ancient Egypt.* By W. R. Cooper, Esq., F.R.S. London : Hardwicke, 192, Piccadilly.

hill of heaven"; the kampe or caterpillar, *i. e.*, the creature that turns and winds; the Gnostic serpent Chnu-phs, tail in mouth; and the serpent-of-eternal-years, which is represented as encircling the god Hapimou, the Nile personified. (Cooper, *Serpent Myths*, 22). The same symbol appears again in a well-known and very remarkable Hindu representation of the three worlds, two of them elephant-supported, while the three gigantic elephants that bear the lower or terrestrial world stand on the back of a vast kosmic tortoise, which in turn rests upon the all-surrounding serpent of eternity, tail in mouth, as usual. The connection between the sun and the time-serpent is also very clearly illustrated in Figs. 56 and 92 in Mr. Cooper's able and interesting essay.¹ The first shows the head of the Supreme Deity encompassed by the serpent of good, by the side of which sails the boat of the sun; and in the second, the sacred beetle of Kheper-Ra in the solar disk is surrounded by the Serpent Ranno with seven involutions, with his tail in his mouth, whilst the solar boat is immediately below it. "Khepra in his boat is the sun himself, and he is sometimes represented with the scarabæus on his head.

SERPENT MOUNDS AND CAIRNS.

From a very interesting work recently published, entitled *From the Hebrides to the Himalayas*, by Miss Constance F. Gordon Cumming, we learn that on Loch Nell Moss, between Loch Etive and the Atlantic, and not far from Dunstaffnage Castle, near Oban, is a large cairn, built of rounded water-worn stones, and surrounded by stunted trees. This has been recently excavated, and in the heart of the tumulus were found two megalithic chambers containing human remains and urns. Also, divers white quartz stones, such as various pagan nations were wont to bury with their dead, apparently as emblems of purity and indestructibility. These white stones

¹ *Serpent Myths of Ancient Egypt*. By W. R. Cooper, F.R.S.L. London: Hardwicke, 192, Piccadilly.

were arranged in pairs, on a ledge of rock projecting above the urns, a single stone being placed at each end of the double row; another single white pebble was found inside one of the urns.

A considerable number of similar pebbles of white quartz have recently been discovered in various old British tombs on the Isle of Cambrae, as also within the Sacred Circle on the Isle of Man, a circle, by the way, which from time immemorial has been held in such reverence that to this day the Parliament of the island is there convened. These pebbles were also found in most of the old tombs recently excavated in the neighbourhood of Dundee; in fact, so frequent was their presence, that it was common for the workmen employed in excavating to exclaim, "Here are the two stones; now we will get the bones." Rock crystal is sometimes found in lieu of the white quartz.

Dr. W. F. Cumming says that he found several graves thus strewn with white pebbles near the temple of Deir, the capital of Nubia, above the second cataract of the Nile. In several tumuli also at Dundee, Inverary, Letcombe Castle, in Berks, and Maiden Castle, near Weymouth, there have been found conical stones of white quartz, each in connection with human remains, and precisely similar to those found in the excavations of Nineveh, which are now to be seen in the British Museum, the only difference being that the latter are covered with inscriptions and representations of serpents and of the sun and moon.¹

"About three miles on the other side of Oban is Glen Feochan. Here lies a huge serpent-shaped mound, the very existence of which, strange to say, was utterly unknown to the scientific world till discovered by Mr. Phené, and by him revealed to the Antiquarian Society in the summer of 1871. Being in Oban soon afterwards,

¹ These conical stones have the same signification as the Obelisk or Column. They relate to the Life-giving powers of Nature, and are indicative of the eternal life of the souls of the departed, whose bodies lie interred in the graves where these stones are found.



Edw^d H. Lloyd del.

London Drawing Office Photolith.

Serpent shaped Mound near Oban.

we lost no time in setting forth in search of the monster. Half-an-hour's drive brought us to the shores of Loch Nell, beyond which Ben Cruachan proudly rears her triple crest, standing in dark relief against the delicate white vapours which cling to her so lovingly, sometimes veiling, sometimes crowning, the stately queen, as they float around her with ceaseless motion.

"The carriage road winds along the shore and through broken, hummocky ground, in some places clothed with grass, in others with heather and bracken; and but for the presence of one of the few initiated who had fortunately accompanied us, we should assuredly have passed close below the heathery mound which forms the serpent's tail (in fact, the road has been cut right across the tip of it) without ever suspecting that it differed from the surrounding moorland. This vast serpent-mound rises very conspicuously from the flat grassy plain, which stretches for some distance on either side, with scarcely an undulation save two artificial circular mounds, in one of which lie several large stones forming a cromlech. These circles are situated a short distance to the south, to the right of the serpent.

"Finding ourselves thus unconsciously in the very presence of the Great Dragon, we hastened to improve our acquaintance, and in a couple of minutes had scrambled on to the ridge which forms his backbone, and thence perceived that we were standing on an artificial mound three hundred feet in length, forming a double curve, a huge letter S, and wonderfully perfect in anatomical outline. This we perceived the more perfectly on reaching the head, which lies at the western end, whence diverge small ridges, which may have represented the paws of the reptile. On the head rests a circle of stones, supposed to be emblematic of the solar disk, and exactly corresponding with the solar circle as represented on the head of the mystic serpents of Egypt and Phœnicia, and in the Great American Serpent Mound. At the time of Mr. Phené's first visit to this spot there still remained in the centre of this circle some traces of an altar, which,

thanks to the depredations of cattle and herd-boys, have since wholly disappeared. The people of the neighbourhood have an old tradition that in remote ages this was a place of public execution, and, from various analogies in the customs of other nations, it seems likely enough that this was the case, and that this wild glen may have been to many the Valley of the Shadow of Death, whether their lives were taken judicially or offered in sacrifice.

"The circle was excavated on the 12th October, 1871, and within it were found three large stones, forming a chamber, which contained burnt human bones, charcoal, and *charred hazel nuts*. Surely the spirits of our pagan ancestors must rejoice to see how faithfully we, their descendants, continue to burn our hazel nuts on Hallow E'en, their old Autumnal Fire Festival, though our modern divination is practised only with reference to such a trivial matter as the faith of sweethearts. A flint implement was also found, beautifully and minutely serrated at the edge; nevertheless, it was at once evident, on opening the cairn, that the place had already been ransacked, probably in secret, by treasure-seekers, as there is no tradition of any excavation for scientific purposes having ever been made here.

"On the removal of the peat-moss and heather from the ridge of the serpent's back, it was found that the whole length of the spine was carefully constructed with regularly and symmetrically placed stones, at such an angle as to throw off rain, an adjustment to which we doubtless owe the preservation, or, at least, the perfection of this most remarkable relic. To those who know how slow is the growth of peat-moss, even in damp and undrained places, the depth to which it has here attained, though in a dry and thoroughly exposed situation, and raised from seventeen to twenty feet above the level of the surrounding moss, tells of many a long century of silent, undisturbed growth since the days when the serpent's spine was the well-worn path daily trodden by reverend feet. The spine is, in fact, a long, narrow causeway,

made of large stones, set like the vertebræ of some huge animal. They form a ridge, sloping off in an angle at each side, which is continued downwards with an arrangement of smaller stones, suggestive of ribs. The mound has been formed in such a position that the worshipper standing at the altar would naturally look eastward, directly along the whole length of the great reptile, and across the dark lake, to the triple peaks of Ben Cruachan. This position must have been carefully selected, as from no other point are the three peaks visible. This reverence for some triune object, whether a triple-pointed hill, the junction of three rivers, or the neighbourhood of three lakes, seems to have been a marked characteristic of almost every ancient faith."

The Persians of old were wont to reverence the three-fold leaves of the shamrock as symbolic of a Divine Triad, to whom this plant was consecrated by the sons of Iran, for many long centuries ere St. Patrick made use of the same green leaf to exemplify the same mystery to the sons of Erin, a leaf, moreover, to which they already attached some mysterious meaning, regarding it as a certain charm against serpents and all venomous reptiles. The virtue of the shamrock as a charm against the stings of snakes and scorpions has also been recorded by Pliny, who declares that the serpent is never seen on trefoil.

One of the serpent-mounds discovered in North America, described by the Messrs. Squier and Davis, represents a serpent 700 feet long as he lies with his tail curled up into a spiral form, and his mouth gaping to swallow an egg 160 feet long by 60 feet across. (*Fergusson Rude Stone Monuments*, 515.) At the Edinburgh meeting of the British Association, in 1871, Mr. Phené gave an account of his discovery in Argyleshire of a similar mound several hundred feet long, and about 15 feet high by 30 feet broad, tapering gradually to the tail, the head being surrounded by a circular cairn, which he supposes to answer to the solar disc above the head of the Egyptian Uræus or Araijs, the position of which, with head-crest, answers to the form of the Oban serpent-

mound. All the great myths are manifold in meaning, and replete with complex significations.

Mr. Phené, likewise, found several other serpent-mounds, surrounded with so-called Druidical remains, among the Eildon and Arran hills. All these are more or less akin to the reptile mounds discovered by Messrs. Squier and Lapham, always in connection with sacrificial or sepulchral remains. The position of the altar in the circle or oval at the head of the serpent is identical with that of the Argyleshire mound, the head in each case lying towards the west. The American mound is, however, on a larger scale than its Scotch cousin, being altogether a thousand feet long. It points towards three rivers, thus indicating the reverence for the triple symbol—another instance of which occurs on the hill known as Lapham's Peak, on whose lofty summit three artificial mounds were found, carefully constructed of stone and earth—materials which must have been transported thither with very great labour.

According to Stukely, there were formerly in his time, 1723, two wavy serpentine avenues forming the Ophite symbol, at the great temple of Avebury in Wiltshire, but were more perfect in his time than they are now, many great stones having been broken up by the farmers in his time, and the work of destruction still continuing mercilessly when Deane wrote in 1830.

In the British Isles there are comparatively few traces to be found of serpent worship : yet, considering how commonly the adoration of the sun and serpent are linked together, and that both are said to have been revered by the Druids, it is worthy of note that, till within the last century, all manner of customs for the good of crops were kept up on the days which in olden times were observed as sun-festivals.

Perhaps the most interesting trace that still remains to us of the midsummer homage to the sun, is a custom which, for ages unknown, has been observed at Stonehenge, and which acquires double importance in these days, when this, and all kindred buildings, are set down

as being either merely sepulchral, or else the memorials of old battles. Mr. William Beck writes, that every year, on the 21st of June, a number of people assemble on Salisbury Plain, at 3 a.m. in the chill of early dawn, and make for the circles of Stonehenge, from the centre of which, looking north-east, a block of stone, set at some distance from the ruin, is so seen that its top coincides with the line of the horizon, and if no mist prevail, the sun as it rises on this, the longest day of the year, will be seen coming up exactly over the centre of the stone, known from this circumstance as the Pointer. Mr. Beck has himself repeatedly witnessed this interesting proof of the solar arrangement of the circles of Stonehenge; has watched the sun thus come up over the Pointer, and strike its first ray through the central entrance to the so-called altar-stone of the ruin. He points out how this huge stone is set at such an angle that at noon it marks the shadow like the gnomon of a sun-dial.

THE DEISUL.

“One of the most common superstitions in the Hebrides is the practice of the Deisul, that is, a turn southward, following the course of the sun, such as the custom of rowing a boat sunwise at first starting, or of walking thrice sunwise round any person to whom one wishes good luck. At the new year, when the sun begins its yearly revolution, a cow’s hide used to be carried thrice round the house, following the course of the sun.

“The word *deisul* is derived from *deas*,¹ the right hand, and *sul*, the sun; the right hand being always kept next to that object round which the turn was made. I believe *deas* literally means the *south*, which lies on the right hand when the face looks eastward; but the word is used to denote everything which is right and well doing. The Gaelic for east is *ear*, from *eiridh*, to rise. West, on the contrary, is *iar*, after. A person turning against the

¹ In Welsh, Sunday is called *Dydd Sul*; the right hand, *Deheulaw*; and the South, *Deheu*.

course of the sun faces the west, and everything goes unlucky. His right hand will then be to the north, *tuath*, and the very word *tuathaisd* denotes a stupid person; hence the words *deisul* and *tuathail* are in Gaelic equivalent to right and wrong.

"This contrary turn from right to left was called *tua-phol*, or *widdershins*, or *cartua-sul*; and by the Latins, *sinistrorum*. Thus evil-doers and malignant witches began the devil's work by so many turns against the course of the sun.

"Some idea of the mysterious virtues attached to these sunwise turns may, perhaps, be the reason that the Jews, in several different countries, thus march seven times round their newly-coffined dead. The same customs were common to the Greeks, Romans and the ancient Gauls. Virgil mentions them among the funeral rites of Pallas, when the mourners first marched thrice in sad procession round the funeral pile, then mounting their steeds, again made the same sad circuit three times amid wails of sorrow.

"Among the Santhals (aborigines of India) the corpse is carried thrice round the funeral pyre, and laid thereon; the next of kin then makes a torch of grass, and after walking three times round the pile in silence, touches the mouth of the deceased with the flaming brand, averting his own face. After this the friends and kindred gather round, all facing the south, and set fire to the pyre. The same ceremony is observed by every devout Hindu. In the days of Suttee, now happily gone by, the wretched young widow must thus go thrice sunwise round the funeral pyre whereon lay the body of her deceased husband, before she ventured to lie down beside him to await her horrible death. I have myself often watched, either the Brahmins or the nearest relations of the dead, walk thrice sunwise round the funeral pyre before they applied the torch. In their pilgrimage around the holy city of Benares, and other places of pilgrimage, they follow the same course. With them, however, this homage to the sun is a natural part of their daily worship, where-


in he is adored as the true light of Brahma, filling earth and heaven, the foe of darkness, the destroyer of every sin. Therefore the worshipper bows to the great cause of day, and making a turn towards the south, exclaims, 'I follow the course of the sun. As he in his course moves through the world by the way of the south, so do I, following him, obtain the merit of a journey round the world by way of the south.' The devout Mohammedan completes his meritorious pilgrimage to Mecca by making the circuit of the Caaba seven times sunwise.

"At our own tables, the bottles are always sent round following the course of the sun, and to reverse their journey has always been held unlucky. Should a bottle be thoughtlessly diverted from its course, a true Highlander will turn it round before sending it on.

"A screw and all machinery is made to turn sunwise.

"There is also a strong prejudice against burying the dead on the north side of a church, due to the same reverence for the sun (the source of all purity and light); towards whose rising the sleepers were to look as they lay with their feet turned eastward. The abode of the evil spirit lay to the north, away from the sun's gracious influences. Hence the crowd of graves invariably found on the south side of almost every country churchyard throughout the kingdom. Another curious custom of the Highlands is, that before the coffin leaves the house, a couple of chairs are laid on the ground, and the coffin is set standing across them. When it is raised, the chairs are kicked over, to symbolize that the dead has no further use for anything on earth.

"A striking analogy exists between the symbols considered sacred in the planetary worship of Ceylon and those which we find sculptured on the ancient monoliths of Great Britain; stones which we believe to be relics of a faith almost identical with the Bali. Not only do we find elaborately carved crescents, discs, double wheels, and crowns linked together by a royal sceptre, such as might naturally suggest themselves as emblems of the sun, but we also find fish, geese, serpents, and highly



idealised elephants and camels, the three last-named being creatures which would scarcely have presented themselves to the minds of our ancestors, had not some tradition of these unknown forms reached them from the eastern world. It is, therefore, very remarkable to find that the elephant, the crescent, and the goose, are sacred symbols in common use on the sculptures of Ceylon. It is also remarkable that another emblem found on these stones, namely, the figure of a man cutting the throat of a bull, should be identical with the symbol of the Persian sun-god, Mithras."¹

LLANDEGLA YN IAL.

We find there are traces of the worship of the sun still in existence at Llandegla, where the epileptic patient is, or was, directed to go three times sunwise round the Holy Well there, where he was to wash himself and cast in an offering. He was then to carry a cock thrice sunwise round the well, and thrice round the church, and was himself to lie all night beneath the Communion Table, with his head resting on the Bible.

BELTANE, BEIL-TEINE, OR BAAL'S FIRE.

It was customary for the Highlanders in the beginning of the present century to meet on the moors on the 1st of May, and after cutting a *round table* in the green sod, by digging such a trench round it as to allow of their sitting in a great circle, to kindle a fire in the middle, and cook a mess of eggs and milk, which all shared. Then they baked oat-cakes, a bit for each person present, and one bit was burnt black. These cakes were shuffled in a man's bonnet, and each person, blindfold, drew one. Whoever got the black bit, had to leap three times through the flames. The original meaning of which was that he became a sacrifice to Baal, and doubtless, in old days was actually offered up; the object

¹ *From the Hebrides to the Himalayas*, by Miss Gordon Cumming.

being to secure the favour of the sun-god, and consequently a good harvest.

The circular trench was, of course, only another form of the same symbolism as the Druidic stone circles, within which the fires of Baal were continually kept burning. A curious proof of this is, the fact recorded by the Lady Baird, of Fern Tower, in Perthshire, that every year at Beltane, a number of men and women assembled at an ancient circle of stones on her property near Creiff, and, having lighted a fire in the centre, as their forefathers had been accustomed to do from time immemorial, proceeded to draw lots for the burnt oat-cake as described above, he who drew it having straightway to leap through the flames. A strangely unmeaning ceremony if, as some learned men would have us believe, these circles are merely sepulchral, but very suggestive indeed, if we are content to accept the traditions of our fathers of their having been the temples on whose altars unhallowed fire was wont to burn.

In some districts the shepherds varied the Beltane festival. They cut the circular trench and kindled a fire like their neighbours, and after marching thrice *deas-sul* round the fire, they sat in a great circle, and shared the mess of eggs, milk and oat-meal, pouring out part thereof as a libation to the spirits. This done, they each took a piece of oat-cake, specially prepared for the occasion, each cake having upon it nine raised knobs of mystic meaning. This they cast into the fire, dedicating it to the eagle, the gled, the weasel, the fox, the brock, and all other baneful creatures, who were thus bribed to spare the flocks.

"In the mysteries, cakes were made in different shapes and patterns. A pyramid-shaped cake was one, other cakes were made with many knobs or bosses. The former represented the male, and the latter the female principle, and corresponded with the Syrian cakes offered to the Queen of Heaven."

It is still the custom in Perthshire for the cow-herd of the village to go his rounds on May morning collecting

fresh eggs and meal, and then to lead the way to some hill top, where a hole is dug and a fire lighted therein ; then lots are cast, and he on whom the lot falls must leap seven times over the fire, while the young folk dance round in a circle. Then they cook their eggs and cakes, and all "sit down to eat and drink and rise up to play". Besides this they had a maypole decorated with flowers, round which they had circular dances.

At the village of Holne, on Dartmoor in Devonshire, it is the custom for the young men of the village to assemble before daybreak on May morning in a field sloping to face the east, where stands a mystic granite pillar or Maen Hir. Thence they all proceed together to the moor, where they run down a fine young ram, and bringing it in triumph to the Maen Hir, there cut its throat, and roast it whole—skin, wool, and all. At mid-day they return thither with all the village lasses to celebrate the ram feast, and a grand struggle takes place for a slice of the ram, a taste of which is supposed to bring luck for the year to lad or lass. Then wrestling and other games commence, with abundant cider, and dancing is kept up till midnight. A similar festival was observed by the ancient Persians at this season ; that is, when the sun entered the sign of Aries (the Ram).¹ This animal supplied the favourite Dionysiak sacrifice. Dionysos is sometimes represented on vases reclining on a ram.²

MIDSUMMER EVE.

It is the custom to this day in many parts of France to have bon-fires on this day, and to put a number of live cats into a large wicker-basket, which was thrown into one of the bon-fires. This, and the great figures of wicker-work and canvas, which are or were annually made at Douay and Dunkirk, and moved about by men concealed within them, are obviously traceable to that

¹ *From the Hebrides to the Himalayas.*

² *The Great Dionysiak Myth.*

colossal figure of which Cæsar, Strabo, and Pliny have left descriptions.

In Yorkshire, also, some of the old customs still linger. I believe that at Brimham Crag, near Harrogate, the Midsummer-Eve bonfires still blaze as they have done from time immemorial. It is a rocky hill-side, covered with Druidical remains, and was one of the strongholds of the old faith. Its name is said to be a contraction of Beth-Rimmon, under which name the ancient Irish *worshipped the sun, moon, and stars collectively*.

That the Bell of the Druids was identical both with Baal and the Moloch of the Ammonites (Dionysos Melguarth) is evident, from every allusion in Holy Scripture to the idolatries of the Jews ; of whom we are told again and again how they made groves, and set up images under every green tree and on every high hill, and *worshipped all the host of heaven*, and served Baal, or reared up altars for Baal. Also, how they caused their sons and their daughters to pass through the fire, and used divination, and enchantment, and witchcrafts, and dealt with familiar spirits and wizards ; and how, even in the Temple of Solomon, men knelt between the porch and the altar, with their faces towards the east, and worshipped the sun toward the east (Ezek. viii, 16).

On the other hand, the reverence with which the holy fire was guarded in this and many other lands seems almost like the tradition of the worship of Israel, of that Altar of the Most High, whereon the fire was, by divine command, to be kept "for ever burning", never to be put out or suffered to go out.¹ It was carelessness concerning the sacred flame which cost the sons of Aaron so dear, when they ventured to offer incense before the Lord with *strange fire*, which He commanded them not, so that there went out fire from the Lord and devoured them. (Lev. vi, 13 ; Lev. x, 1.)

We find also that the worship of the Serpent was prac-

¹ This cult is exactly the same as that of Dionysos Stylos at Tyre and Gades, or Cadiz. In these temples no images are allowed.

tised by the Israelites, for when numbers of that chosen people had been slain by pestilence in the wilderness, Moses, by the command of the Most High, set up the image of a pendant Brazen Serpent upon an Upright Pole or Stauros, in order that by worshipping the serpent they might be healed, and their numbers replenished. A Serpent twines round the staff upon which Askklēpios (Æsculapius) rests himself.

The night of the 1st of November was sacred to the God Sanin, Zanan, or Samhan. It was a night for special intercession by the living for the souls of those who had died in the preceding year. For the office of Samhan was to judge these souls, and either award them their place of reward or punishment. He was also called Bal Sab, or Lord of Death. At this harvest festival he only needed offerings of the fruits of the earth; and his name, Samhein or Samtheine, or Samtein, denotes peace-fire.

On the 25th of December, when the shortest day was past, the great winter festival called Yule was celebrated, to mark the turn of the year—the new birth of the Sun. It was a day of solemn worship and a night of feasting. Fires blazed on every hill, which were re-kindled on the twelfth night subsequent to Yule. All manner of sacred plants were cut, more especially the ivy, the mistletoe, and the fir-tree.

In Persia and Babylon this day was held in high honour; and in the latter country it was sacred to Rhea and Nin, the latter being the Child of the Sun by a *human mother*. That mother was Semiramis the Great Queen, who was called the Spouse of the Sun and Queen of Heaven, and taught the people to reverence her son accordingly, just as the Christians represent the Virgin Mary, the human mother of Jesus Christ.

The custom of having a fir-tree as a Christmas-tree, is traceable to the remotest antiquity. The Chaldeans on this day worshipped their new-born god, under this symbol, as Baal-berith, or berith, *i.e.*, the Lord of the Fir-tree or the Covenant.

The fir is one of the trees particularly sacred to the

Sun as Helios Dionysos, who "flames with the beaming fir-torch", which he bears on his thyrsos. (Oid. Tyr., 214.)

The name of Yule is said to be derived from the Arabic "Yul", the day of revolution of the Sun. The Norse Yöl and Icelandic Hoil bear much the same meaning, and here we have the very name, Haul in Welsh, Heul in Cornish, and Heol in Briton, under which the ancient Britons worshipped the Sun-God, Helios.¹

Captain Burnaby, during his last "ride", passed through a Persian village, where every evening, the people all turn out to watch the sun sink slowly to rest below the horizon. They assured the traveller that there was no idea of worship in this custom; they only do it because their forefathers did it from time immemorial.

Bryant says (vol. i, p, 284):—

"The worship of Ham, or the sun, as it was the most ancient, so it was the most universal of any in the world. It was the first prevailing religion of Greece, and was promulgated over all the sea-coast of Europe, from whence it extended itself into the inland provinces. It was established in Gaul and Britain, and was the original religion of this island, which the Druids in after times adopted.

"Throughout the ancient world, the birth of the god Sol, personified as Bacchus, Osiris, Heracles, Dionysos, Adonis, etc., was celebrated on December 25th, and on this day the Christian Church says that Jesus Christ was born. The Egyptian Christians say that the right season was in January. Wagenseil thought February or August, but inclined to the latter. Bochart was for March. Some good Christians mentioned by Clement Alexandrinus placed his birthday in April, and others in May. Epiphanius states that some other Christians say that Jesus was born in June or July; Lightfoot says September 15th; Scaliger, Casaubon, and Calvisius are for October; several others put it in November. The Latin Church decided on December 25th. This was decreed by Pope Julius I, in 337, and he fixed it on the same day that the ancient Romans celebrated the feast of their goddess Pomona, a festival much observed by the heathen world in the winter solstice. It would appear, however, as if December could lay even less claim to this honour than most of the other months

¹ *From the Hebrides to the Himalayas*, by Miss Gordon Cumming.

suggested, inasmuch as the rainy season in Judæa being then at its height, the shepherds would probably betake themselves to their homes, rather than watch all night in the open fields."¹

At the winter solstice, when the sun was at its lowest point, and when the days, being at their shortest, were about to begin to lengthen again, the form in which the sun was adored was that of childhood. The birth of the god of day was celebrated in the mysteries at that time on the 25th of December, and the image of the newly-born god, which was taken from the recesses of the sanctuary or grotto, where he had just been born—from the sanctuary of the Virgin Isis in Egypt, from the mystic cave of Mithra in Persia—and presented to the people.²

This child was born at the same time as the solar year, which began at that time at the first instant of the first day—that is, at midnight—among several nations, at which period our day also begins. The astrologer-priests, or Magi, cast the horoscope of this young child, as they did that of all other children, at the precise moment of their birth. They consulted the state of the sky called the horoscope—that is, the sign of the zodiac which ascends on the eastern horizon at the moment of birth. The nativity was cast by the aid of one of these elements. That sign was three or four thousand years ago the constellation of the celestial virgin, which by its ascension on the horizon, presided over the birth of the god of day, and appeared to produce him from her virgin side. Both the Magi and the Egyptian priests sang the birth of the god of light and of day, who was incarnate in the bosom of a virgin, who had begotten him without ceasing to be a virgin and without having known a man. The representation of the new-born god of day was drawn in the sphere in the arms of the constellation under which he was born, and all the images of the celestial virgin, which

¹ *From the Hebrides to the Himalayas.*

² *Mankind, their Origin and Destiny*, by a M.A. of Balliol College, Oxford. London : Longmans and Co., 1872.

were exhibited to the people, represented her as she is in the sphere, suckling the mystic child which was to destroy evil, to confound the prince of the darkness of Winter, to regenerate nature, and to reign over the universe.¹

Macrobius (*Saturnal.*, i, 1, cap. xviii) gives a description of the mysteries in which the Sun, *i.e.*, Apollon, Bacchus or Dionysos, was represented as dying, descending to hades or hell, and rising again. He says:—

“The images or statues of Bacchus (*i.e.*, the sun), represent him sometimes as a child, sometimes as a young man, at other times as a full-grown man with a beard, and lastly, with the wrinkles of old age, just as the Greeks represent the god whom they call Baccheus and Breseis, and as the Neapolitans in Campania draw the god whom they honour under the name of Hebon. These different ages relate to the sun, which appears to be a tender infant at the winter solstice, just as the Egyptians represent him on a certain day when they bring up the image of a child from the bottom of their caves, because, the days being then at their shortest, this god appears to be no more than a feeble child. Increasing afterwards, he arrives at the vernal equinox in the shape of a young and vigorous man, whose features the images also represent; then he arrives at maturity, marked by the thick bristly beard which he wears in the images which represent him at the summer solstice, when the day has increased in length as much as it can. Lastly, he decreases after the 24th June insensibly, and attains old age (Hades).”

“Greek art represented the Egyptian Isis as a beautiful woman nursing the infant Horus; and Mr. Sharpe in his *History of Egypt*, tells us that when the worship of Isis was interdicted at Rome, and that of Christianity established in its place, the painters, who had hitherto got their livings by painting pictures of Isis and Horus, still continued to paint the same pictures of the Virgin Isis and child, calling them now Mary and the Infant Jesus. The old mythological taint still continues, and I have before me while writing a beautifully coloured picture of the Virgin Mary, accompanied with a large lunette, or curved moon, or ship symbol.”—J. W. LAKE.

Isis is generally represented as a beautiful woman, standing on the crescent moon, nursing the infant Horus, and holding two stalks of wheat in her right hand.

¹ *Mankind, their Origin and Destiny.*

"Plutarch tells us that in the mysteries of Isis and Osiris, the image of a dead man was carried about in an ark or small boat of a lunette form, which served him as a coffin. This person was Osiris, and this interment they viewed as the disappearance of the deity, and the lamentations occasioned by his being dead or lost constituted the first part of the mysteries. Afterwards, on the third day subsequent to his enclosure within the ark, a procession went down to the Nile at night, the priests bearing the sacred ark. Into this they poured water from the river, and when this rite had been duly performed, they raised a shout of joy, exclaiming that the lost Osiris had been found, that the dead Osiris had been restored to life, that he who had descended into Hades had risen again and returned from Hades. The exultation in which they now indulged, constituted the second or joyful part of the mysteries. Hence originated those watchwords used by the Mystæ: 'We have found him, let us rejoice together.' The ancient mysteries had their celebration prohibited by law by the Emperor Theodosius in the fourth century.

"The Egyptians had two yearly festivals, in the one of which they celebrated the entrance of Osiris, the sun, into the moon, Isis; and in the other, his entrance into that ark in which he was enclosed by Typhon, and thus set afloat upon Oceanus, or the Nile. But, according to Plutarch, this ark was itself a navicular moon. These terms simply imply the conjunction of the sun and moon, or as we say now, the new moon of the spring and the autumnal equinox. The first took place in the sign of Taurus or the Bull, hence the worship of the bull, and the representation of Isis as a cow; the latter in the sign Scorpio, the emblem of Typhoon (winter), or the Destroyer."¹

Macrobius quotes Aristoteles, Euripedes, Aischylos, and others, as showing by many arguments that "Apollo and Liber (Bacchus) were one and the same god"; and then says that the sun was Liber; and Orpheus writes in this verse, (*Frag.* iv):—

"The sun whom men call Dionysos as a surname";

and again,

"One Zeus, one Aïdes, one Helios, one Dionysos."

The Oracle of Apollo Klarios, having been asked which

¹ *Mythology of the Ark*, by J. W. Lake, Esq.

of the gods should he who is called Iao be considered to be, replied thus :—

“ Know that of gods who exist, the highest of all is Iao,
He is Aïdes in winter, and Zeus of the coming spring time,
Helios in summer heat, and in autumn the graceful Iao.”

Cornelius Laber has explained in his work *Concerning the Oracle of Apollon Klarios*. In the Orphik verse the four variant phases of the one great divinity are Zeus, Aïdes, Helios, and Iao, which is thus represented as the equivalent of Dionysos, the Lord of the changing seasons.

And Thomson, in his work on *The Seasons*, says,—

“ These as they roll, Almighty Father, these,
Are but the varied God.”

In the mythology of each of the four most important of the Aryan races, viz., the Aryans of India, of Persia, of Greece, and of Italy, one Deity is most conspicuous. He is always the chief, the ruling, the organising, and supreme God. Among the Italians he is Jupiter, among the Greeks, Zeus ; with the Persians he is Ahura Mazda, and with the Indians he is Varuna. Jupiter is but Jus-pater ; the Zeus-pater of the Helenes, and the Dyaus-pitar of the Indians. The Greek conception, again, is in every respect one with the Persian Ahura Mazda—Ormuzd, and the Indian Varuna. Each is invested with the same attributes ; each possesses the same powers ; each originally is supreme and without compeers. Each is the divine creator, the god of the heavens, the supreme judge, the omniscient lord, and the ruler of the material universe. The Varuna of the Vedas is phonetically the “ Ouranos ” (i.e., Zeus) of the Greeks. The union of Zeus-pater with Dêmêtêr finds its literal and actual parallel in the Vedic union of Dyaus-pitar with Prithivimatar, the heaven father and the earth mother. Even in the mystic conception of Ahura Mazda among the Persians, his naturalistic and original conception is seen in the ancient invocations which invariably call upon him as a luminous God, the God of the phenomenal

heaven.¹ "That which is One the wise call it in divers manners: they call it Agni (*Ignis*, fire), Vama, Indra, Varuna."²

As few brachycephalic skulls have been found in Wales, as far as I am at present aware of, we may imagine that our ancestors were not invaded or conquered by the Celts; and also, from what has been already stated, that we must have been in quiet possession of our country till we were conquered by the Romans. This event occurred in the reign of the Emperor Nero, when, after the victory gained by Suetonius Paulinus over Boadicea, Queen of the Iceni (a Celtic people inhabiting Norfolk and Suffolk) in A.D. 61, the Roman forces (and among them was the XX Legion) were marched to Mona, the chief seat of the Druids, to reduce that island to obedience. On their march through Teyrnllwg, or Gwlad Powys, *i.e.*, Powysland, they were encountered by the Ordovices, who cut off one wing of their army. After his successful expedition into Mona, Agricola determined to fix a garrison upon a spot near the mouth of the river Dyvrdwy, which he determined to make the head-quarters of the XX Legion, which was called also *Valeria* and *Victrix*; and at the same time to found a colony, which received the name of *Colonia Devana*. This is proved by a coin of Septimus Geta, son of Severus, which was thus inscribed: COL. DEVANA. LEG. XX. VICTRIX.¹

After the conquest of Britain, Julius Agricola and the Emperor Severus introduced the arts and sciences of Rome into the island; and Agricola no sooner received the command, than he effected a strict discipline among his troops, and treated the conquered tribes with justice and moderation, so that the whole island was at peace, and the natives, who had formerly hated and feared the Roman name, now began to admire and imitate the

¹ See *Contemporary Review*, on "The Supreme God", by M. Darmesteter, Oct. 1879.

² *Rig-Veda*, i, 164, 46.

³ *Pennant's Tour*, i, p. 147.

superior civilisation and refined manners of their conquerors.

"The Britons", says Tacitus, "are a people who pay their taxes and obey the laws with pleasure, provided that no arbitrary and illegal demands be made upon them; but these they cannot bear without the greatest impatience, for they are only reduced to the state of subjects, not of slaves." The *Colonia Devana* was called by the Britons "Caer Lleon Gawr", and Caer Lleon ar Ddyfrdwy, to distinguish it from Caer Lleon ar Wysg in Monmouthshire, in the ancient kingdom of the Essyllwyr, or Silures, and it is now called Chester by the English.

The xx Legion was recalled from Britain previous to A.D. 445, as it is not mentioned in the *Notitia*, a work that was composed about that year; but it is supposed to have been withdrawn from Chester before the retreat of the Romans from this island, as its name has been found at Bath amongst the latest inscriptions there. After the final abdication of Britain by the Roman legions, A.D. 448, Chester and Powys-land fell under the government of the Britons.

No sooner, however, had the Romans withdrawn their armies, than the Picts and Scots, who had hitherto been kept in check, renewed their incursions on a larger scale, and the Britons, we are informed by Gildas, were reduced to the greatest state of wretchedness and misery. In a letter written to Ætius, the Roman commander in Gaul, in 446, the Britons are described as sheep, and the Picts and Scots as wolves. The miserable Britons complain to Ætius that "The barbarians drive us back to the sea; the sea drives us back again to perish at the hands of the barbarians"; and also plead "that if succour should not be sent them, the name of Rome would be dishonoured." However, in the following year, Gildas informs us that the Britons left their houses and lands, and taking shelter in mountains, caves, and forests, succeeded in driving back their enemies, the Picts and Scots.

In 449 the English, under Hengist, landed with his

army in the Isle of Thanet, in Kent, and after having conquered the south-eastern, central, and northern parts of Lloegria, they marched, in 607, through Staffordshire, towards Powys, and then, or according to other accounts, in 613, fought the battle of Chester, in which they defeated the Britons, and destroyed the monastery of Bangor-is-y-Coed. By this victory, the English first acquired territories on the coasts of the Irish Sea, and the kingdoms of Strathclyde and Elmet were severed from Wales. Chester was so thoroughly destroyed that it remained in ruins for nearly three centuries, to be rebuilt by Æthelflæda, "the Lady of the Mercians", in 907, and the plains of Lancashire lay open to the invader.¹

Cæsar tells us that the chief priests of the Britons were called Druids, and they believed in the transmigration of souls, believing that souls do not perish, but after death pass into other bodies." In times of danger, they sought to propitiate the Deity by offering him human sacrifices, for which purpose they constructed enormous images of wicker-work, and filled them with living men, who were then destroyed by fire. The cult, therefore, of the ancient Britons appears to have been very similar to that of the Tyrians and Karthaginians, who worshipped Kronos and Baal Moloch.

"The Rabbins assure us", says Calmet, "that the image of Baal Moloch, or the Lord Moloch, was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace anyone. Others relate that the idol was hollow, and within it were contained seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child. All these were burnt together by heating the statue outside." So Diodorus writes of the cult at Karthada: "There was among them a brazen statue of

¹ *Cave Hunting*, p. 110. This work ought to be well studied by all Welshmen who have any regard for the past history of their native country. ² See *Buddhist Birth Stories*, by Rhys Davids. Trübner.

Kronos, holding out his hands towards the ground in such a manner that the child placed on them rolled off and fell into a certain chasm full of flame." (*Diod.*, xx, 14.) And he relates how the Karthaginians sacrificed two hundred of their noblest children and three hundred other persons to the god when hard pressed by Agathocles of Sikelia. The ox-headed Molekh-statue was hollow within and heated from below, and the children to be sacrificed were cast into its arms. (Gesenius, *Heb. Lex.*, 478.)

But besides the images of Baal Moloch, which were used in the worship of the Druids in the time of Cæsar, we find also the remains of circular buildings formed by monoliths and upright stones, Meini Hirion, stone columns and pillars. These stone columns or pillars are frequently to be met with in the east, and their purpose is easily recognized, more especially the wooden emblem, which became the Tree of Life, and the Stauros or Cross of Osiris. The stauros, or cross, had the same signification exactly as the Tree of Life, the Maen Hir, or upright stone, the maypole, obelisk, and pyramid, all being emblems of immortality and the life-giving powers of God in nature. We learn from the Bible, that when many of the Israelites had been killed in the wilderness, Moses, their lawgiver, who was learned in all the wisdom of the Egyptians, set up a stauros or cross, the Crux Ansata, or cross of Osiris, and on it hung a pendent brazen serpent, and told his followers to worship that emblem and they would be healed and preserved. At the town of Pilhom in Egypt, a brazen serpent was regarded as the symbol of that God whom they worshipped as the Lord and Giver of Life.

The story in the book of Genesis, of the serpent and the Tree of Life, with regard to Eve, and its results, is so well known that I need not say more on this interesting subject at present, than remark, that at the suggestion of the serpent, Eve eat some of the apples of the tree, and gave unto her husband and he did eat. Cooper, in his *Serpent Myths of Ancient Egypt*, states that the Mystic

Apples of the West, in the Hesperian Gardens of Amenti, are watched by fire-breathing Araui; and the Arau (cobra di capello) moreover, is always represented in the feminine form, and is used as a symbol of fecundity.

More commonly the plain stauros was joined with an oval ring, and worn as an amulet. In this form, or in that of a ring inclosing a cross of four spokes, this emblem is to be found everywhere. In each of these forms the ring is distinctly connected with the goddess who represents the female power in nature. Finally, the male symbol in its physical characteristics suggested the form of the serpent, which thus became the emblem of life and healing, and as such appears by the side of the Hellenic Asclepios, and the brazen crucified serpent venerated by the Jewish people, till it was destroyed by Hezekiah.¹

The Egyptian Tau, or Crux Ansata, joined to the ring or circle, was placed in the hands of all the Egyptian gods as an emblem of their divinity.

The vital powers of nature were represented by an upright and oval emblem, and the conjunction of the two furnished at once the altar and the ashera or grove. Here, at the winter solstice, the women wept and mourned for Tammuz, the fair Adonis, "yearly wounded", and done to death by the boar of winter. Here also, on the third day, they rejoiced at the resurrection of the Lord of Light.¹ Payne Knight remarks, that "Homer frequently speaks of places of worship consisting of an area and an altar only. The temples dedicated to the creator Bacchus-Dionysos seem to have been anciently of the same kind, whence probably came the title Perikionion, surrounded with columns, attributed to that god in the Orphik Litanies. The god himself also appears as Dionysos Stylos, the Pillar or Upright Stone. Pliny² tells us that the earliest monuments, such as upright stones and obelisks, were so many monuments dedicated to the Sun-god. We here perceive what the cult was that

¹ *Mythology of the Aryan Nations.*

² *His. Nat.*, 6, lxxxvi, cap. viii and ix.

was practised in Stonehenge and in all circular buildings formed by pillars.

From the light thrown upon the stone circles, Meini Hiron, and other memorials of past ages, we may be able to find out what was the faith and worship of our remote ancestors. Many of their customs we still retain. Some of us without knowing their real meaning. We find that very frequently stone circles were erected near the graves of the departed, and in the centre of the stone circle an upright stone, Mein Hir or Monolith. This upright stone, or pillar, represented the Deity as the Author and Giver of Life, who would guard in the next world the departed souls now freed from the prison of their fleshly bodies as he had preserved them whilst they were on earth.

The serpent we know was an emblem of the after life, for after putting off its skin it still lives on, as we shall do when we leave our bodies of flesh. Many of the circular stone temples, as was the case at Stonehenge, had serpentine avenues; and the serpent, as we have seen, was worshipped also as an emblem of the life-giving power of God in nature.

IDOL-WORSHIP.

The Emperor Julian gives the following account, which is the most correct that we possess, of the nature of idol worship in its origin, and in the primitive intention of the inventors of images. (Jul., *Imp. Fragm.*, pp. 537, 539) :—

“The statues of the gods, the altars that have been raised to them, the sacred fire which is kept up in their honour, and, generally speaking, all symbols of this description, have been consecrated by our fathers as symbols of the presence of the gods, not in order that we should look upon them as gods, but that we may honour the gods by means of them.

“In fact, being ourselves connected with bodies, we ought to render a bodily worship to the gods. These gods, themselves incorporeal by their nature, have presented to us their first images in the second order of gods, or in those which revolve eternally on the vault of heaven. But not being able to pay corporeal worship in a direct manner to these first

images of the Deity, which by their nature have no need of it, we have established a third order of Gods on the earth in the statues and images of the gods, and the worship by which we honour them serves to render the gods themselves favourable to us. For just as they who revere and honour the statues of princes endeavour thereby to win their good-will and their favour, although this homage adds nothing to the happiness of the princes, so the worship paid to the images of the gods, who, by their nature, have no need of it, does not fail to procure for him who pays it the favour and protection of these same deities. It is the distinguishing mark of a truly religious soul to pay eagerly all the honour we can to the Deity. . . . Although God wants nothing, it does not follow that for that reason, man ought not to offer him anything. For if He does not stand in need of the honour we pay Him by songs and hymns, does it follow that we ought to deprive Him of that also? Neither, therefore, ought we to refuse Him that which men pay to Him by the work of their hands, or abolish a worship which has been established, not only for three thousand years, but from the remotest antiquity, among all the nations of the world.

"We are not so blind as to take the works of our hands for gods. Looking at the statues of the gods, therefore, we neither consider them as mere wood and stone, nor as being really gods. In fact we do not consider the statues of princes as mere pieces of wood, as mere masses of stone or of bronze, neither do we regard them as being our kings or our princes; but as being their effigies, their images. Whoever loves his prince, therefore, sees the representation of him with pleasure; the father who loves his son, and the son who loves his father, look with pleasure on whatever recalls their features to them. For the same reason, he who loves the gods contemplates their images and likenesses with pleasure, revering with religious awe the invisible gods whose eyes are fixed upon him.

"These statues, made by men's hands, can be destroyed, but those which the gods have made as living images of their invisible substance, those celestial bodies which roll above our heads, are incorruptible and eternal images of the Deity. Nevertheless, not only the statues of the gods, but their temples, their altars, even their priests, deserve our respect."

"There is no one," says Celsus, "so foolish and absurd as to believe that these things are really gods, and not the symbols which we adore in honour of the Deity."¹ In Arnobius, the

¹ *Orig. Contra Cels.*, l. vii.

Pagan says to the Christian: "You deceive yourselves, for we do not believe that the brass, the gold, and the silver which compose the statues are God, but we serve God in them, and we venerate the gods as dwelling in them by means of consecration."¹

Maximus of Tyre speaks of "the God, the Father and Founder of all that exists, older than the sun, older than the heavens, greater than all time, than all ages, and than all the works of nature! No words can express, no eye can see Him. . . . What are we to say respecting His images? Only this: Let men understand that there is but one Divine Nature. Whether the art of Phidias preserves His memory among the Greeks, or the worship of animals among the Egyptians, a river here, or a flame there, I do not blame the variety of the representations. Only let men understand that there is but One God, only let them love but One, only let them preserve but One in their memory."

The following passage from Plato's *Republic* (l. ii) also shows that the philosophers were far from admitting the possibility of the visible appearance of God. He says: "If God were to become metamorphosed, He would assume a more or less perfect form. Now it is ridiculous to say that He can assume a more perfect form, for in that case there would be something more perfect than God, which is absurd. It is impious to admit that He can change Himself into something less perfect, for God cannot degrade Himself; besides, He would appear in a form other than His own, He would lie, because He would appear to be that which He was not. We must, therefore, conclude that he remains in His own simple form, which is Beauty and Perfection."

¹ L. vi, p. 229, ex. edit. Frol. Lact. l. ii.

CHAPTER II.

CYNAN GARWYN succeeded his brother Tyssiliaw as King of Powys. He gave land to St. Beuno at Meivod, where he built a church, which was dedicated to St. Tyssilio. Many of the Royal family of Powys were subsequently buried in this church. King Cyngen likewise gave land to St. Beuno at Gwyddelwern, where he built a church, which is placed under Beuno's invocation; and on his death-bed Cynan gave Beuno a sceptre of the value of sixty cows. This king had two sons—1, Selyff Sarff Cadau; and 2, Enghenel, who, although but young, commanded the British forces under his grandfather at the memorable battle of Chester in 612, when they were defeated by Ethelfrith, king of Northumberland. This prince founded the church of Llanenghenel in Môn in 620. King Cynan had also a daughter, named Avandred, who was married to Cadvan, king of Gwynydd.

In 612 or 613, Cadvan was elected, in a congress of Welsh princes held at Caer Leon (Chester) immediately after the defeat of Ethelfrith, to the paramount sovereignty of Britain. Cadvan died in 630, and was buried at Eglwys Ael, or Llangadwaladr, in Môn, which is not far from his chief residence at Caer Segont, Segontium, or Caer yn Ar Von. A monumental stone is still in existence, being now used as the lintel of the south door of the church of Llangadwaladr, which has the following inscription: CATAMANUS REX SAPIENTISIMUS OPINATISIMUS OMNIUM REGUM.¹

¹ Williams's *Eminent Welshmen*.

TRAWSGANU CYNAN GARWYN.

CAN O WAITH TALIESIN.

KYNAN cad gyffred	Cant gorwydd cyfred
Am arlloses ced	Ariant eu tudded
Cynyd gau gogyfed	Cant llen ehoeg
Gwrthelgwn tre bred	O un oflaen gyffred
Cant armell im arffed	Ei ddywed eidduned
A phympwnt cathed	Cernyw cyfarched
Cleddyf gwein carreg	Ni mawl ieu llynged
Dyrngell no neb	Dystwg angyffred
Cant cynan caffad	Ynyd am ioled
Cas anweled	Myngynnelu o Gynan
Cadellig ystrad	Cadeu er gymman
Cad ynysgoged	Aeleu fflam lydan
Cad ar wy cyrched	Cyfwyrein mawrdan
Gwaywawr ebrifed	Cad yngwlad Brachan
Gwenhwys a ladded	Cadlan godoran
A llafn gwyarlled	Tegyrrned truan
Cad ym mon mawr teg	Crinyd rhug Cynan
Eglyd moled	Llwryg yn ymwan
Tra menei myned	Eissor llyw hoechan
Gorwydd a gworgred	Cyngen cymangan
Cad ynghrug Dymet	Nerthi ath wlad Lydan
Aercol ar gerdded	Ciglen ymddiddan
Nac ni ryweled	Pawb yn y gochfan
Ei biw rhag ffrîw neb	Cylch byd goch gochfan
Mab Brochuael broled	Ceithynt dy Gynan.

In 625, a sanguinary battle was fought between the Britons, under the command of Prince Cadwallawn, son and heir of Cadvan, King of Britain, on one side, and the Saxons, under the command of Edwin, King of Northumberland, on the other, in which Cadwallawn was totally defeated. This was called the battle of Digoll, and is recorded in the Triads as one of the causes of "the three discolourings of the Havren or Severn". From an elegy written upon Cadwallawn by Llywarch Hên, that prince appears to have been encamped on Cefn Digoll for some time :—

“Lluest Cadwallawn Glodrudd,
Yng ngwarthaf Digol Fynydd
Saith mir a saith gad beunydd.”

The Camp of Cadwallawn the Illustrious,
On the heights of Digoll Fynydd,
During seven months seven battles daily.

In 632, however, Cadwallawn, who had succeeded his father, King Cadvan, in 630, totally defeated and slew Edwin, who was the first Christian King of Northumberland, at the battle of Hethfeld in Yorkshire. Edwin was succeeded by Osrick, who was slain in 634, when he was succeeded by Oswald, son of that Ethelfrith, King of Northumberland, who had massacred the monks of Bangor is y Coed. This Oswald, King of Northumberland, who was a Christian convert, attacked Penda, King of Mercia, but was defeated and slain by him, and his mangled body was exposed on three wooden crosses at a place called, in Welsh, Maes Nevawl, and in English, Hevenfeld, but now, in consequence of what happened to King Oswald, Oswald's tree or Oswestry.

In the year 637 Oswald became King in Scotland, and upon him also Cadwallawn made war after the others, and drove them from the uttermost limits of the land as far as the wall which the Emperor Severus made between Britain and Scotland. And after that Penda went, and the most part of his army with him, to that spot to engage him. And while Penda was watching him in the plain called in Saxon Hevenfelt, and in Cymric the Heavenly Field, Oswald in the night set up there the Cross of the Lord, and besought his fellow-knights and companions to say :—

“Let us bend our knees, and pray to the living God Almighty to deliver us from the haughty host of the Britons, and from their accursed king Penda; for He knows that we are fighting rightfully for our nation.”

And thereupon all of them did as they were besought. And so when it became day they met their enemies, and because of the merit of their faith they gained the victory. And when this was made known to Cadwallawn, he was enraged, and gathered a great army and pursued

Oswald, and engaged him. On the spot called Bwrne, Penda met him and slew him.

“And after Oswald was slain, and many thousands of his men with him; his brother Oswy of the White Brow became king in his stead. And he gave much gold and silver to Cadwallawn.”

“There is a confusion in the above account which needs explanation. It was Edwin, the predecessor of St. Oswald in the kingdom of Northumbria, who was defeated and slain, together with his two sons, Offrid and Eadfrid, by the joint forces of Penda and Cadwallawn at Hethfelth (Hatfield Chase) in Yorkshire, according to the other Chroniclers, both British and Saxon, Nennius and *Annales Cambriæ* excepted, who say it was at Meigen, or Meiceren, in Powysland. After the deaths of Osric and Eadfrid, who succeeded, and were slain by Cadwallawn, Oswald collected an army, and met Penda and Cadwallawn at Denisesburn, near the Roman wall from Tyne to Solway, where the former gained a complete victory, and Cadwallawn was left dead upon the field, or fled, as supposed by Mr. Skene, with Penda into Wales. Oswald united Penda's dominion of Mercia to his own, but the two allied monarchs, his opponents, having raised another army, met Oswald at Maserfelth, at or in the neighbourhood of Oswestry, where the latter was slain. In the account here taken from Geoffry of Monmouth, the real facts appear to have been veiled with the view to conceal the disgrace suffered by their national hero Cadwallawn. The place called by him “Bwrne”, may be Denisesburn, or perhaps the river Vernwy, near the confluence of which with the Havren or Severn, at a spot called Codoy, (probably the modern Coedway), Oswald is stated by Nennius to have met with his death. (See the whole subject treated in “*Where did St. Oswald die?*” reprinted from the Transactions of the Shropshire Archæological Society, by Woodall and Venables.¹)

SELYF SARFF CADAU, succeeded his father King Cynan

¹ Howel W. Lloyd, Esq., M.A.

Garwyn as King of Powys. He is celebrated in the Triads with Avaon, the son of Taliesin, and Gwallawg ab Llëenawg, a Prince of the Vale of Shrewsbury, as one of the three "Aerfeddawg", or grave slaughterers of the Isle of Britain, because they avenged their wrongs from their graves. He was the father of MAEL MYNAN, the father of BELI, the father of GUOILLAWG or GWALLAWG, who was the father of,

ELISEG AB GWALLAWG, King of Teyrnllwg or Powys, who appears from the inscription on his monument, to have recovered his kingdom of Powys, out of the hands of the English, after the death of Cadell by violence. Who Cadell was does not appear. In 765 the Cymry devastated Mercia, in the time of Offa, who commenced his reign in 758. The Cymry defeated the Saxons, and spoiled them sorely, on which account, Offa, King of Mercia, made the great dyke called Clawdd Offa, to divide Wales from Mercia, which still remains. Eliseg, King of Teyrnllwg, died or was slain in 773, and was succeeded by his son,

BROCHMAEL or BROCHWAEL II. In 784 Mercia was again devastated by the Cymry, and Offa made a dyke a second time, nearer to him, leaving a province between Wye and Severn, where the tribe of Elystan Glodrudd is situate, where they became one of the five Royal Tribes of the Cymry. Brochmael was succeeded by his son,

CADELL DEYRNLLWG II, King of Teyrnllwg, now called Powys, according to the *Llyfr Coch o Hergist*; died in 809, and left two children, one a daughter named Nesta, and a son, CYNGEN II, who succeeded his father in 809. He erected the monumental cross which is still standing on the tumulus that covers the remains of his great grandfather, King Eliseg, in a valley at Maes yr Ychion, which from this cross is now called Pant y Groes, and gives its name to the adjoining monastery, De Valle Crucis. Cyngen afterwards resigned his crown, and went to Rome, where he was murdered by his own servants in 850. He had a son named Gruffydd, who was killed in 815.



Pillar of Eliseg.

CONCEPIT FILIUM CATZELI CATZELI
FILIUM BROHMAEL BROHMAEL FILIUM

ELITEZ ELITEZ FILIUM ZHOILLAHL

CONCEPIT ITAQUE PROPE POR ELITEZ

EDIFICAVIT HANC LUPIDEM PROANO

TI O ELITEZ + IPRE ETZ ELITEZ QUI NTER

DE HEREDITATEM PORO. IRL. MORT

CADEM PERUITI. EP. O. B. ETZ AB EANTLO

----- MGLADIORO PARBAIM IZME

----- IMQUE RELICUERIT MARETER. P

----- IMDET BEP EDICTIO METYHRE

----- PELITEZ + IPRE ETZ CONCPM

----- ZHY. C. C. MEIUMZETAMU

----- EADREZUMTRVUM

----- EPTIYBAHI. HZQYQY

..... IZEXAT-4 (A) ET MEI

----- JYH EIV. MORTOEN

----- ILE. IZMOPARCHIAM

----- AIL MAXIMHY BRITAPPRIAT

----- MU PARLEUM. MAYI. AMMAN

----- BRITIA. U. M FILIUM ZHARCHI

----- QHE BEHEZ ZERMAYRQYE

EPERITEI. REIRA FILIA MAXIMI

--- ZITQYI OCCIDIT REZEM ROMANO

RYM + COMARCH PIMIL HOC

CHIROZRAFYREZETYO PORCEMBE

CONCEPIT + BEP EDICTIO DMIRCON

CEPMTOTITOTA Familia ZHYR

EB ITOTOTA EATYOM EPOUIT

4YQYEM -----

was ravaged by the Saxons, who took the young children from their mothers and brought them up as Saxons—proceeding customary with the Saxons. The same year they burnt Teganwy. In 838 the battle of Cyfeiliog was fought between Merfyn Frych and Berthrwyl, King of Mercia; and in this battle Merfyn was slain. In Merfyn's time the Britons residing in England were obliged to turn Saxons, or quit the country and their homes in three months.

In 843 RODERICK THE GREAT, the son of Merfyn Frych became King of Gwynedd, Powys, and South Wales. In 870 the action of Llangollen took place, and there was a great slaughter. Roderick divided his kingdom into three parts; to his eldest son, Anarawd, he gave the kingdom of Gwynedd; to Cadell, his second son, he gave the principality of South Wales, or Ceredigion, and to Merfyn, his third son, he gave the principality of Powys. Roderick bore *gules*, a chevron inter three roses *argent*, and was slain, together with his brother Gwriad, in battle against the Saxons in Môn, on a Sunday, in the year 873.

In 876 Anarawd ab Roderig became King of Gwynedd; Cadell ab Roderig, King of Ceredigion; and Mervyn ab Roderig, King of Powys.



MERVYN, KING OF POWYS. He bore *or*, a lion gamb bendways, erased *gules*. In 877 his brother Cadell subjugated him, and took Powys from him, and

then ruled over Powys and South Wales. Mervyn was slain in 900, and left issue three sons, 1, Llywelyn; 2, Triffin; and 3, Iarddur, who was drowned about the year 950; and a daughter Avandreg, who married Idwal Foel, King of Gwynedd. The eldest son, Llywelyn ab Mervyn, who was excluded from the crown of Powys by the usurpation of his uncle Cadell, and his cousin Hywel Dda, successively Kings of South Wales, was father of a daughter and heiress, Angharad, who married Owain ab Hywel Dda, King of South Wales, by whom she had issue two sons, Mareddydd and Llywarch.

OWAIN AB HOWEL DDA, commenced his reign over South Wales on the death of his father in 948. In 962, he, with other Welsh Princes, was compelled to pay tribute to Edar, King of England. This tribute consisted of the yearly payment of 300 wolves' heads, by which means the wolves were gradually extirpated. Owain married twice; by his first consort he had two sons, Einion and Cadwallawn, the last of whom died in 961. Einion ab Owain, the eldest son, was slain in the battle of Pen Coed Colwyn, in Gwent, in his father's lifetime, in 983, and left issue three sons, 1, Edwyn ab Einion; 2, Tudor ab Einion, who was slain at the battle of Llangwm, in Dinmael, in 993; and 3, Cadell ab Einion, whose son, Tudor ab Cadell, married Nesta, daughter of the Earl of Devonshire, by whom he had issue two sons, 1, Tudor, ancestor of the sovereign Princes of South Wales, and 2, Goronwy, who became Prince of Tegeingl, in Gwynedd. He married Ethelfleda, daughter and heiress of Edwin, Earl of Mercia, and relict of Edmund Ironside, King of England, who bore *azure*, a cross patonce inter four crowns, *or*; by whom he had a son and heir, Edwyn ab Goronwy, Prince of Tegeingl, who was slain by Rhys ab Rhydderch ab Owain, in 1073.

Edwyn, the eldest son of Einion ab Owain, had issue three sons, 1, Hywel ab Edwyn, who was slain in the battle of Abertywi, by Gruffydd ab Llywelyn ab Seisyllt, in 1043; 2, Maredudd, who was slain in the battle of Machwy, in 1032, by the sons of Cynan, the brother of

Llywelyn ab Seisyllt, in revenge for their uncle's death ; and 3, Owain, the father of Rhys ab Owain, who defeated and slew Bleddyn ab Cynfyn, Prince of Powys, in 1072. Owain ab Edwyn died after a long illness.¹

Owain ab Howel Dda married, secondly, Angharad, daughter and heiress of Llewelyn ab Merfyn, Prince of Powys, *or*, a lion's gamb, bendways, *gules*, the third son of Roderig the Great, by whom he had issue two sons, Maredudd, and Llywarch who was taken prisoner with two thousand troops, and had his eyes pulled out by Godfrey, the son of Harold, in 986. Owain ab Howel Dda died in 987, was succeeded by his third son,

MAREDUDD AB OWAIN, King of all Wales. Maredudd had conquered Gwynedd in 985, in a battle that he fought with Cadwallawn ab Ieuaf, who had usurped the throne of that country, and his brother Meurig ab Ieuaf. In this battle Cadwallawn was slain, and Maredudd took Gwynedd and ruled over it.² In the following year he was driven from Gwynedd by Godfrid, the son of Harold. The Principality of Powys he got from his mother, the Princess Angharad, and he possessed himself of South Wales on the death of his father Owain, in 987, to the exclusion of the sons of his eldest brother, Einion ab Owain. In this same year, 987, Maredudd was so harassed by the Danes that he consented to pay a tribute to get rid of them ; this was a penny for every man in his territories, which was called the tribute of the black army. After this, his eldest nephew, Edwyn ab Einion, having obtained assistance from the Saxons and Danes, laid waste the territories of his uncle Maredudd, but a reconciliation was soon afterwards effected between Edwyn and Maredudd, which was probably completed by the death of Cadwallawn, the only son of Maredudd, who was slain at the battle of Cors Einion, in Gower, in 990,³

¹ *Brut y Tywysogion.*

² *Ibid.* In this battle the Royal Castle of Penrhyn, in Arvon, was destroyed.

³ *Ibid.*

in which year he had devastated Maes Yved and Glamorgan.

In 992 the Black Danes invaded the island of Mon, and devastated it as they pleased; for Gwynedd at that time had neither head, nor owner, nor court, nor government, nor anyone who would go up on behalf of the country against strangers and spoliation. On that account, in 992, the Cymru took Idwal, the son of Meurig, one of the sons of Idwal Foel, King of Gwynedd, who died in 943, and made him prince over them, and they received assistance from Ithael, King of Glamorgan; and they put the Danes to flight with a great slaughter. Idwal was a praiseworthy and just Prince, and established government in Gwynedd, and the dispositions proper in peace and war.

In this same year, 992, the battle of Llangwm in Dinmael took place, by which Maredudd hoped to reconquer Gwynedd, but Idwal defeated him, and in this battle, Tudor ab Einion, the nephew of King Maredudd, was slain.

Soon afterwards, Edwyn, the eldest son of Einion ab Owain, was slain in the battle of Clunog, where his monument is still to be seen, bearing this inscription, "*Edwini Occisio*" (the slaughter of Edwin). He left two sons, who long strove for the possession of their kingdom, but only obtained possession of it for a few years. Maredudd was slain in 1033, and his brother Howel in 1042. In 994 the battle of Pen Mynydd, in Mon, took place between Idwal ab Meurig, Prince of Gwynedd, and Swayn, son of Harold, King of Denmark, in which battle Idwal was slain. Maredudd ab Owain died in 994 or 998, according to the *Brut y Saeson*, leaving an only daughter and heiress,

ANGHARAD, Queen of Powys and South Wales. This Princess married first Llewelyn ab Sitsyllt, one of the most celebrated Princes of Wales. The mother of Llewelyn was the Princess Trawst, daughter and heiress of Elissau, second son of Anarawd, Prince of North Wales, the eldest son of Roderick the Great. Angharad was

married to Llewelyn in the year 994, when that Prince was only fourteen years of age. In 1015 he asserted his claim to the principality of Gwynedd, as derived through his mother, and having led an army against Aeddan ab Blegwryd, who by usurpation then reigned there, in the battle which ensued Llewelyn slew him, as well as his four nephews, or sons, according to the *Brut y Saeson*, and thus became King of all Wales. Aeddan, who was said to have been a grandson of Morgan Mawr, King of Glamorgan, had conquered Dinefor, or South Wales, in 1000, and afterwards conquered Gwynedd. From this time the wise administration of Llewelyn was productive of the greatest prosperity to his country, and it is stated in the *Welsh Chronicles* that during these years the people increased wonderfully in wealth and numbers. Having thus governed Wales, in peace and prosperity, until the year 1021, an army of Irish Scots, under Awlaff, invaded South Wales, and having advanced to Caerfyrddin, were there joined by Hywel and Maredudd, the sons of Edwin ab Einion, whose family had for some years been set aside in the succession of the principality of South Wales. Llewelyn, however, obtained a decisive victory over his enemies, but soon after fell by the hand of an assassin, and his death is attributed to the treachery of Madog Min, bishop of Bangor. He left only one son, of the name of Gruffydd, who reigned from 1037 to 1064. Llewelyn erected the Castle of Rhuddlan, in which palace he usually resided, and which afterwards continued to be the royal residence during the life of his son.¹

Queen Angharad married secondly, in the year 1023, Cynfyn ab Gwrystan ab Gwaethfoed, Lord of Cibwyr, in Gwent, by whom she had two other sons, Bleddyn ab Cynfyn, and Rhiwallawn ab Cynfyn.

GRUFFUDD AB LLYWELYN AB SEISYLLT, succeeded his father as King of Gwynedd and Powys, in 1021. He several times defeated the English and Danes, and he

¹ Williams's *Eminent Welshmen*.

obtained the sovereignty of all Wales in 1032, by defeating Hywel ab Edwyn, Prince of Morganwg and South Wales, who fled for protection to Iago ab Idwal, King of Gwynedd. In 1038, Hywel, having succeeded in raising a large force of his own countrymen and of Englishmen, endeavoured to recover his principality, but was totally defeated by Gruffudd, at Pencadair. In 1038 the battle of Llanbadarn was fought between Gruffudd ab Llywelyn and Hywel ab Edwyn, in which Hywel was defeated, and Gruffudd took his wife a prisoner and took her away to Gwynedd; and in 1040 another battle was fought at Pwll Dyfach, between Gruffudd and Hywel, as the latter had a third time attempted, with a large army of Saxons and Danes, to recover his principality. In this battle Hywel was again totally defeated. In 1042 Gruffudd was, by stratagem, taken prisoner by Cynan ab Iago ab Idwal, Prince of Gwynedd, who had crossed over from Ireland at the head of a considerable force, but the Irish were defeated and expelled by the Welsh, who recovered their Prince. In this battle Cynan was slain. Among the many stirring incidents of his reign may be noticed the escape of Fleance, the son of Banquo, from Scotland, who found a most hospitable asylum at the court of Gruffudd, which was requited by the most disgraceful conduct on the part of Fleance, for which he was deservedly put to death. In 1043, Hywel ab Edwyn was slain by Gruffudd ab Llywelyn, at the battle of Abertywi, after severe fighting.

In 1050, Gruffudd ab Llywelyn invaded England with a large army of Welsh and Irish, and totally defeated the English in a plain near Hereford, and returned with great spoil. In 1057 he again defeated the English under the command of Algar, Earl of Caer Lleon Gawr, and Ranwlph, a Prince of Mercia, near Hereford, and captured the city, not leaving a horse or man alive in it, and took a great spoil, and all their chiefs prisoners.

After many battles, in which he defeated the English and their allies, Gruffudd was treacherously slain by his own subjects in 1064, at the instigation of Harold, and

Caradawg ab Rhydderch ab Iestyn, lord of Iestyn, son of Owain ab Hywel Dda. It is recorded that Gruffudd was betrayed by Madog Min,¹ bishop of Bangor, for three hundred head of cattle, which were promised him for his treachery by Harold, King of England. After succeeding in his treachery Harold refused to pay the cattle, upon which "Madog went in a ship towards the town of Dublin, in Ireland, but the ship sank without the loss of any life, except that of Madog Min, and thus the vengeance of God fell on him for his treachery."² Gruffudd was succeeded in the Principality of South Wales by Maredudd ab Owain ab Edwyn ab Einion ab Owain ab Hywel Dda, who was slain in 1069 by Caradawg ab Rhydderch ab Iestyn ab Owain ab Hywel Dda, at the battle of Llanfedwy, on the river Elerch, in Morganwg.³

Gruffudd ab Llywelyn ab Seisyllt, left issue two sons, Maredudd and Ithael, and an only daughter and eventual heiress, Augharad, who married Trahaiarn ab Caradawg, lord of Arwystli.

¹ Madog Min was the son of Cywryd ab Eduowain Bendew.

² Williams's *Eminent Welshmen*.

³ *Brut y Tywysogion*.

f Merwydd ab Collw
 t, and Gwgawn, and
 him with the utmost
 t, and joining their f
 e English Barons v
 ew of Hugh Lupus
 and was a nep
 r troops from
 against O
 vere
 Or, a lion rampant, gules.

CHAPTER III.

IN 1064, Bleddyn ab Cynfyn and his brother Rhiwallawn ab Cynfyn, half-brothers of King Gruffudd ab Llywelyn, took the Principality of Powys from the Princes Maredudd and Ithael, the right heirs of Brochwel Ysgythrog, King of Powys, which was contrary to right.¹ However, in 1068, Maredudd and Ithael led an army against Bleddyn and Rhiwallawn, to regain Gwynedd, which was held from them by the Saxons, through violence; and Bleddyn and Rhiwallawn met them at Mechain, accompanied by a great host of Saxons, for the Saxons inhabited Powys in equal numbers with the Cymru, under their protection, whither they had fled from the intrusion of the Normans; on which account, as the men of Gwynedd with Maredudd and Ithael were not so numerous as the host of Bleddyn and Rhiwallawn, nothing but bravery could support them against double their number. But through deceit and treachery they lost the field; Rhiwallawn was slain on one side, and Ithael ab Gruffydd on the other, and Maredudd was obliged to fly, and Bleddyn pursued after him so closely that he was obliged to fly to the most desert moun-

¹ *Brut y Tywysogion.*

tains in Wales, where he perished from hunger and cold.¹

Bleddyn ab Cynog Min, ¹ bishop of ¹ sole monarch of Powys and Gwynedd, which were prop¹ ab Owain ab Edwyn ab Einion, King of England. Dinefor or South Wales.² In 1072, Harold refused Owain³ ab Edwyn ab Einion, came flog went in a ship to law, where he had been concealed, and but the ship sank host of the men of Ystrad-Tywi and Bt of Madog Min fought a battle with Bleddyn ab Cynfyn, a him for his ¹.

On the death of Bleddyn ab Cynfyn in 1072, he was succeeded by his nephew Trahaiarn ab Caradawg, Lord of Arwystli. Trahaiarn was the son of Caradoc ab Gwyn ab Collwyn ab Ednowain ab Bleddyn ab Bledrws, Lord of Arwystli, who bore *sable*, three fleurs de lys *argent*, son of Ceidio ab Corf ab Caenog Gawr ab Iorwerth Hir-lawdd. He married, as previously stated, Angharad, the only daughter and eventual heiress (after the deaths of her two brothers, the young Princes Maredudd and Ithael) of Gruffudd ab Llywelyn ab Seisyllt, King of Wales. It appears, however, from the book of the life of Gruffudd ab Cynan, that he shared the principalities of Gwynedd and Powys with Cynwrig ab Rhiwallawn ab Dingad ab Tudor-Trevor, Lord of Maelor Gymraeg, Yr Hôb, and Ystrad Alun, *ermine*, a lion rampant *sable*, armed and langued *gules*.

In 1074 Gruffudd ab Cynan ab Iago, the rightful heir of Gwynedd, set sail from Ireland, where he had been brought up, to try to recover the throne of his ancestors, "and when the expected time arrived, he, with his friends, set sail for Cambria, and landed in the harbour of Aber Menai, and in that part of Cambria which is called Venedotia (Gwynedd), the government of which country was unjustly and tyrannically carried on by Trahaiarn ab Caradawg, and Cynwrig ab Rhiwallawn, Prince of Powys (Regulus Powisiæ), which they divided between them."⁴

¹ *Brut y Tywysogion*.

² *Ibid.*

³ *Lewys Dwnn*, vol. ii, p. 99.

⁴ *Life of Gruffudd ab Cynan*.

From this place Gruffudd sent messengers to the inhabitants of the island of Mon, and to those of Arvon, and the sons of Merwydd ab Collwyn of Lley, viz., Asser, Meiriawn, and Gwgawn, and other chiefs, that they should join him with the utmost speed. This summons they obeyed, and joining their forces with those of Robert, one of the English Barons who held Rhuddlan Castle (and a nephew of Hugh Lupus,¹ who became Earl of Chester in 1070, and was a nephew of William the Conqueror), and other troops from Mon, they suddenly marched into Lley against Cynwrig ab Rhiwallawn, who was then staying there, and coming upon him unawares they attacked and slew him, and the greatest part of his friends. This occurred in 1074.

Having gained this victory, Gruffudd marched a large army into the Cantref of Meirionydd, where Trahaiarn ab Caradawg, the other Prince, was then staying. A battle ensued at a place called, in consequence of the sanguinary nature of the conflict, "*Y Gwaed Erw*", or the Bloody Acre, in which Trahaiarn was defeated with great loss, and a thousand of his men slain. After this, Gruffudd attacked the combined forces, cavalry and infantry, of the Normans at Rhuddlan Castle, and totally defeated the Baron Robert, the Castellán, and took a great spoil. Soon after this the three sons of Merwydd ab Collwyn² ab Tangno, and all the men of Lley, re-

¹ Hugh Lupus, bore *azure*, a wolf's head, erased *argent*. His son, Richard, who became Earl of Chester in 1103, bore *gules*, crusilly, or, a wolf's head erased *argent*.

² Collwyn ab Tangno ab Cadfael, was Lord of Eivionydd, Ardudwy in the Cantref of Dunodig and part of Lley, and chief of one of the Noble Tribes. He lived for some time at Bronwen's Tower, at Harddlech, whence it was called *Caer Collwyn*, and bore *sable*, a chevron inter three fleurs-de-lys *argent*. From him descended the families of Ellis of Bron y Foel Ystym llyn; John Wynn of Gwyn Vryn in Llanystundwy, whose daughter and heiress, Mary, married David Ellis of Bod Ychan, Esq., now represented by Owen Jones Ellis Nanney of Cefn Deuddwr and Gwyn Vryn, Esquire; Gruffudd ab John Wynn of Pen y Berth in Lley; Wynn of Pennarth in Llanarmon in Eivionydd; Bodvel of Bodvel in Lley; Thomas Madryn of Madryn, in Lley, Esq., whose daughter and co-heir Margaret,

belled against Prince Gruffudd. King Trahaiarn however, although conquered and a fugitive, perceiving this, went to Powys and implored the chiefs to aid him with an army to avenge the death of his blood-relation (*consanguinei sui*) Cynwrig ab Rhiwallawn. Upon this, Gwrgan ab Seisyllt ab Ithael ab Gwrystan ab Gwaethfoed, King of Powys, joined his forces with those of Trahaiarn, and marched their army to Gwynedd. On their arrival they were joined by the three sons of Merwydd ab Collwyn, and all the men of Lleyrn and Eivionydd, and two chieftains of Mon, Tudor and Collwyn, who were brothers. Gruffudd immediately assembled what forces he could from Mon and Arvon, and with the Danes and Irish who were with him, he met the army of Trahaiarn, and a cruel and bloody battle ensued at a place near Harddlech, called Bron yr Erw, or Erw yr Allt, in which neither party gave any quarter to the other, but fought it out to the bitter end. In this battle

heiress of Madryn, married John Wynne of Wernfawr, Esquire, whose line is now represented by Thomas Love Duncombe Jones Parry, of Madryn, Esq., F.S.A., J.P. and D.L.; Owen of Pen y Coed or Plâs Dâ in Llanarmon in Lleyrn; John ab Hywel Fychan of Y Perdyn in Llanystundwy in Eivionydd, now represented by W. W. E. Wynne, of Peniarth, Esq.; Vaughan of Beaumaris, Evans of Bwlch Coed Dyffryn, or Tan y Bwlch, now represented by the Oakleys of Plâs Tan y Bwlch; Prytherchs of Tref Gaian in Cwmwd Menai, whose heiress and representative, Margaret Lloyd, married Thomas Parry Jones Parry, of Llwyn On, in Maelor Gymraeg, Esq., second son of Thomas Parry Jones Parry, of Llwyn On, and Madryn, Esq., by whom she had a son and heir, the late Robert Lloyd Jones Parry of Tref Gaian, Esq., who assumed his mother's name of Lloyd, upon succeeding to the estate of Tref Gaian, and married Mary Isabella, only daughter of Edward Owen Snow, Esq., by whom he had issue, one son, Thomas Edward John Lloyd, and two daughters, Mary Evelyn Mailland, and Mabel, who married John Aspinall, of Standen, Esq.

The cantref of Eivionydd contains the parishes of Beddelgert, Crûgaeth, Ynys Cynhaiarn, Treflys, Llanfihangl y Pennant, Llangybi, Llanarmon, Pen Morfa, and Dol Benmaen.

The cantref of Ardudwy contains the parishes of Ffestiniog, Maen Twrog, Llanaber or Abermaw, Llanelltyd, Llandanwg, Llanbedr, Llanenddwyn, Llanddwy, Llanfair, Llanfihangl y Traethau, Llan-decwyn, Llanfrothen, Penryhn Deudraeth, and Trawsfynydd.

Gruffudd was defeated, and being desperately wounded was carried off the field of battle by Gwyn, Lord of Môn, to his ships, which were lying in the port of Aber Menai. From thence they made for the island called *Ynys y Moelrhoneaid* (Insula Phocarum), from whence they sailed for Llwch Garinaw in Ireland.

About this time Goronwy and Llywelyn, the sons of Prince Cadwgan ab Bleddyn ab Cynfyn, led an army a second time against Rhys ab Owain ab Edwyn ab Einion, Prince of Dinefor, who met them, and a severe battle took place between, at a place called Pwll Gwttig, in which the sons of Prince Cadwgan overcame Rhys ab Owain, who fled, and Trahaiarn ab Caradawg pursued him so closely that he captured him, and his brother Hywel besides, and put them both to death, in revenge for the slaughter of his uncle Bleddyn ab Cynfyn, which was a merciless action, as they were princes by privilege and right.¹

In 1079 Gwrgeneu ab Seisyllt, King of Powys, was slain by Tudor, Elielur, and Iddon, the sons of Rhys Sais, lord of Chirk, Whittington, Oswestry, Maelor Saesneg and Nanheudwy.²

In 1080, Gruffudd ab Cynan, who had been staying a year in Ireland with King Diarmid, equipped a fleet and set sail from that country, with an army of Danes, Irish, and Britons, in the hopes of regaining his principality of Gwynedd. He landed at Porth Clais, near the Archiepiscopal See of Mynyw (St. David's), where he was met by Rhys ab Tudor, Prince of South Wales, who implored his assistance against his enemies, who were devastating his territories. When Gruffudd found out that the enemies of Prince Rhys were his own also, he determined to aid him with all his might, and they immediately marched their united armies against their common enemy.

After a long march they came, towards the evening, near some hills called Mynydd Y Garn, where the army

¹ *Brut y Tywysogion.*

² *Brut y Saeson*, Cae Cyriog MS.

of King Trahaiarn and his men of Arwystli (*cum suis etiam Arustlianis*), his nephews, Caradog, Gruffudd and Meilir, the sons of Rhiwallawn ab Cynfyn ab Gwaethfoed, with the army of Powys and Caradawg ab Gruffudd, King of Gwent, were encamped. Although the evening was drawing on, and in consequence Rhys ab Tudor wished to put off the attack till the following morning, Gruffudd overruled him, and they immediately commenced the attack, and one of the most bloody battles in our annals was fought, in which the army of King Trahaiarn was totally defeated, and he himself was pierced through his body, so that he lay on his face dead on the ground, with his arms by him, and his teeth bit the grass, and Gwcharis, an Irishman, made bacon of him like a hog. And on that same spot there fell around him, of his own retinue, five-and-twenty knights, while others of them were slain in the front of the battle. Many thousands of them were killed, and the rest turned their backs on the men of Gwynedd and betook themselves to flight. Amongst the slain were the King's nephews, Caradog (according to the *Brut y Saeson*), Gruffudd, and Meilir, the three sons of Rhiwallawn ab Cynfyn ab Gwaethfoed. Then Gruffudd, after his accustomed manner when victorious, pursued them, he and his company, through the woods and glens, and swamps and mountains, all that night by the light of the moon, and all the following day, and scarcely one of them escaped from the combat to their own country. After devastating that country, and having taken great spoil, Gruffudd marched his forces to Arwystli, which he devastated by fire and sword, destroyed and massacred the common people, and burnt their houses and carried away their wives and maidens into captivity, and thus he exacted retribution from Trahaiarn ab Caradog. From Arwystli he marched into Powys, which he devastated in like manner, and spared not the enclosures of the churches.

TO TRAHAIARN AND MEILYR.

“Meilyr, the bard, sang this ode during the campaign in which were slain Trahaiarn, the son of Caradawg, and Meilyr son of Rhiwallawn, son of Cynfyn.”

“I will adore my God, the King of Heaven,
The Lord who knows my affliction.
With trouble am I troubled sorely
For my Lord, the ruler of many a homestead.
Verily the second time are they come, the savage people,
The Gwyddelians, black dæmons,
The Scots, half men, half brutes!
In Carn Mountain is a battle,
And Trahaiarn is slain,
And the son of Rhiwallawn, lord of the seas,
From the conflict will not return.
On Thursday, at the end of three weeks,
Toward night, wert thou slain.¹

Trahaiarn ab Caradawg had issue by his consort, the Princess Annesta, five sons:—

1. Llywarch ab Trahaiarn, of whom presently.
2. Meurig ab Trahaiarn, who was slain in the spring of 1105, by Sir Owain ab Cadwgawn ab Bleddyn.
3. Gruffudd ab Trahaiarn, slain with his brother Meurig by Sir Owain ab Cadwgawn.
4. Ednowain ab Trahaiarn, who married Jane, daughter and heiress of Iorwerth ab Howel Fychan, descended from Elystan Glodrhudd, Prince of Ferlis, by whom he had a son, Ieuaf ab Ednowain, the father of Howel ab Ieuaf, lord of Arwystli, of whom presently.
5. Madog ab Trahaiarn, who bore *argent*, a lion rampant, *gules*.

Annesta, one of the daughters of King Trahaiarn ab Caradawg, became the wife of Bernard de Newmarch, the Norman lord of Brecon, who bore *gules*, five lozenges conjoined in fess, *or*.

Howel ab Ieuaf married Merinedd, daughter of Gruf-

¹ This elegy was translated by Howel W. Lloyd, Esq., and is to be found in the *Mont. Coll.*, vol. ix, ii, October 1876, p. 302.

fudd ab Cynan, King of Gwynedd, who took possession of Arwystli when he defeated and slew Trahaiarn ab Caradawg at the bloody battle of Mynydd Y Garn ; and Gruffudd ab Cynan gave Arwystli as a marriage portion with his daughter to Howel ab Ieuaf, who thus became lord of Arwystli.¹ Howel bore *gules*, a lion rampant *argent*, crowned *or*, and langued *azure*. The arms of his father-in-law, Gruffudd ab Cynan, who died in 1136, aged 82, and was buried in Bangor Cathedral, were *gules*, three lions passant in pale *argent*, armed and langued *azure*.

In the year 1162, Howel ab Ieuaf got possession of the Castle of Tafal Wern, in Cyfeiliog by treachery. And for that cause, Owain Gwynedd was so grieved, that neither the beauty of his kingdom, nor the comfort to be derived from anything else, could soothe or take away his regret. And yet, while suffering under so painful a sorrow, Owain took comfort in the providence of God who had raised him. Because the same Owain marched an army to Arwystli as far as Llan Dinam, and having taken great spoil from them, the men of Arwystli, to the number of three hundred, were obliged to join Hywel ab Ieuaf, the Lord of Arwystli, to retake the spoil. And when Owain saw his enemies coming suddenly, he ordered his men to fight them at once, and the enemy was driven to flight, being killed by Owain and his men, and it was by a narrow escape that any of them reached home by flight. And when the joy of this victory filled the mind of Owain, then, after being freed from his sorrow, he returned to his usual state of mind, and rebuilt his castle immediately.

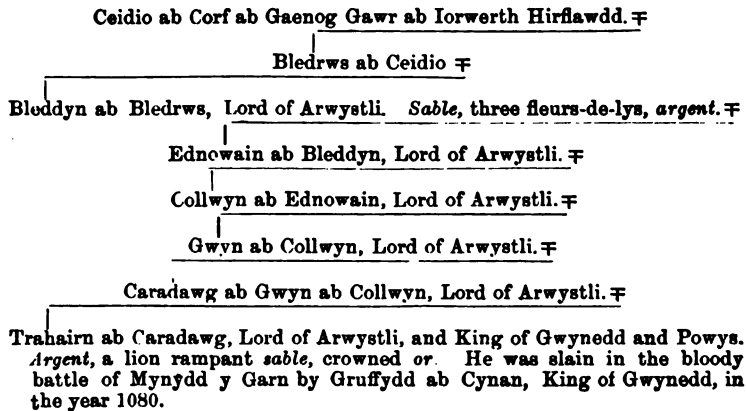
Hywel ab Ieuaf died in the year 1185, and was buried in Strata Florida Abbey. He was the ancestor of the Powells of Ednop in Llan Ieuan, the Griffiths of Sutton, near Montgomery, and of several other families in Carno, in the Lordship of Arwystli.

After the death of Trahaiarn ab Caradawg in 1080,

¹ *Lewys Dwnn*, vol. ii, p. 207, art. Mwssoglen.

Arwystli became a portion of the territories of Gruffudd ab Cynan. Subsequently it appears to have belonged to Owain Cyfeiliog, from whom it was taken in 1167 by the Lord Rhys ab Gruffydd, to whom it was confirmed by Henry II, in 1171, and it was afterwards reconquered by Gwenwynwyn, the son of Owain Cyfeiliog, in 1197. It was at this time that Gwenwynwyn gave his faithful and brave soldier, Madog Danwr Trevor, the son of Ieuan ab Maredudd ab Madog ab Gruffydd ab David ab Cynwrig ab Rhiwallawn, the whole parish of Llangurig, the manors of Aber Havesp and Dolfachwen, and large estates in Llanidloes and other places. In Llangurig Church there are memorial windows to King Trahaiarn Gwenwynwyn, and Madog Danwr.

THE LORDS OF ARWYSTLI.



Gruffydd ab Cynan, Lord of Arwystli, ob. 1136, *gules*, three lions passant, in pale *argent*. Howel ab Ieuaf, Lord of Arwystli, ob. 1185, *gules*, a lion rampant *argent*, crowned *or*. Owain of Brithdir, son of Howel ab Ieuaf, Lord of Arwystli, ob. 1197. Gwenwynwyn, Prince of Powys Wenwynwyn, *or*, a lion's gamb, dexterways, erased *gules*, armed *azure*, conquered Arwystli in 1197. He died in 1218. An account of his descendants has

been given in the *Montgomeryshire Collections*, published by the Powysland Club.

The Cantref of Arwystli contained the three Comots of Gwarthrynion, Arwystli Uwch Goed, and Arwystli Isgoed.

In 1171, Henry II granted the province of Arwystli to Rhys ab Gruffudd ab Rhys, Prince of South Wales. Prince Rhys died in 1197, and Arwystli was conquered by Gwenwynwyn, after whose deposition, Arwystli became part of the territories of Llywelyn ab Gruffudd, the last Prince of Wales, who was slain in 1282, and Arwystli was granted by the English king to Owain ab Gruffudd ab Gwenwynwyn, who bore, as his father Gruffudd ab Gwenwynwyn did, *or*, a lion rampant *gules*, and died in 1293. He was succeeded by his son Gruffudd ab Owain, who died in 1309, and Arwystli passed, with the Barony of Powys, to his sister Haweis, who married Sir John de Cherleton, who in her right became Baron of Powys. He died seized of the lordship of Arwystli in 1353. His son John, second Baron, died seized of it in 1360, and his son John de Cherleton, third Baron, died seized of Arwystli in 1374. John de Cherleton, fourth Baron and Lord of Arwystli, died without issue, and was succeeded by his brother Edward, fifth Baron of Powys, who died seized of Arwystli in 1421.

This Edward, Lord Powys, had two daughters, co-heiresses, upon the second of whom, Joyce, he settled the lordship of Arwystli, which passed by her marriage to her husband, Sir John Tiptoft, whose son and successor John was created Earl of Worcester in 1449, and for his firm adherence to the cause of Edward IV, was beheaded in 1470. Subsequently the lordship of Arwystli fell to the Crown, and was sold by George III to the late Sir W. W. Wynn of Wynnstay, Bart., in whose family it still remains.

This coat was granted
 service he rendered hi
 with firebrands from
 the fire-beacons on their
 of the approach of an
 f Cydewen, by right
 and heiress of Iorwe
 Cydewen, the se
 Prince of
 D. 3rd

Argent, a lion salient sable, crowned or, armed and langued gules.

THE LORDS OF CYDEWEN.

This province formed part of the possessions of Elystan Glodrudd, Prince of Fferlis, and passed by marriage into the family of Trahaiarn ab Caradawg, King of Gwynedd and Powys and Lord of Arwystli. As previously stated, Trahaiarn, at his death in 1080, left several sons, the eldest of whom was :—

LLYWARCH AB TRAHAIARN, who did not succeed his father in his dominions. In 1096, Gruffudd ab Cynan, King of Gwynedd, and Cadwgan ab Bleddyn, Prince of Powys (who seems to have ruled Powys after the death of Trahaiarn ab Caradog, and thus to have taken possession of Cyfeiliog, Merionydd, and Penllyn), were obliged to leave their country and fly for refuge to Ireland; but in 1098 they returned to Wales, and Gruffudd, with an army of Scots from Ireland, regained Môn, and Cadwgan regained Ceredigion, together with the country of Arwystli and Meirionydd.

In 1105, the Princes Meurig and Gruffudd, the sons of Trahaiarn ab Caradog, were slain by Sir Owain ab Cadwgan ab Bleddyn, and about the same time, Prince Maredudd ab Bleddyn escaped from prison, and recovered his territory without opposition.

In 1109, Llywarch ab Trahaiarn, together with Madog ab Rhirid ab Bleddyn, at Cynfyn, killed Iorwerth Goch

ab Bleddyn ab Cynfyn, Lord of Mochmant, in the house of a relation of his at Caer Eborac. ¹ Then burnt the house and everyt ^{Arwystli contained the} ^{Arwystli Uwch Goed,}

In 1121, the P ^{Caerwallawn}, the sons of Gruffydd ab Cy ^{granted the province}, cruelly ravaged the lands of Lly ^{ab Rhys}, Prince of ^{ce} of his having assisted Prince M ¹¹¹⁷, and Arwystli w ^{was} taking the lordship of Meirion ^y, whose deposition, w, Maredudd ab Cadwgan ab Bledd ^yies of Llywelyn ^{of}

In 1124, Maredudd ^{was} slain in ¹¹²⁴ was imprisoned by Prince Owain, son of ^{Rhys} ^{ab Cydd} ab Cynan, for putting out the eyes of the son of Gruffudd; but he broke out of prison, and was caught, and his eyes pulled out by the sons of Meurig ab Gruffudd, and he was placed on the top of a desert mountain, where he perished from hunger and cold.

In 1127, 29 Henry I, Iorwerth ab Llywarch was slain by Llewelyn ab Sir Owain ab Cadwgan ab Bleddyn.

Llywarch ab Trahaiarn married Dyddgu, daughter of Idnerth ab Cadwgan ab Elystan Glodrudd, Prince of Fferlis, by whom he had issue, three sons and two daughters — 1, Robert, or Rotpert ab Llywarch, of whom presently; 2, Maredudd ab Llywarch, and 3, Iorwerth; the two daughters were, 1, Gwladys, who was the first wife of Owain Gwynedd, Prince of North Wales, by whom she had issue, two sons, Iorwerth Drwyn Dwn and Maelgwyn, and one daughter, who married Owain Cyfeiliog, Prince of Powys Uchaf; and 2, Mabli, who married Ieuaf ab Niniaf, the eldest son of Cynwrig ab Rhiwallawn, Lord of Maelor Gymraeg and Yr Hôb.

ROTPERT, or ROBERT AB LLYWARCH, married first, Janet, daughter of Samwel, Lord of Cydywen, and Eigr, his wife,¹ daughter and heiress of Madog, third son of Cadwallawn ab Madog ab Idnerth, Lord of Macliennydd and Ceri, of the royal house of Fferlis. (See *History of the Parish of Llangurig*, p. 343.) Samwel, Lord of Cydewen, was the son of Cadafael Yr Ynad, Judge of the Court of Powys, then held at Castell Dinas Bran in

¹ *Lewys Dwnn*, vol. i, p. 136.

Nanheudwy, in the time of Gruffydd Maelor, Prince of Powys Fadog. Cadafael bore, *sable*, three ragged staves *or*, fired ppr. This coat was granted to him to commemorate the service he rendered his country, by his custom of going with firebrands from mountain to mountain to ignite the fire-beacons on their summits, to warn the inhabitants of the approach of an enemy. Cadafael was also Lord of Cydewen, by right of his wife Arianwen,¹ daughter and heiress of Iorwerth ab Trahaiarn ab Iorwerth, Lord of Cydewen, the second son of Cadwgan ab Elystan Glodrudd, Prince of Fferlis. (See *History of the Parish of Llangurig*, p. 337.) The mother of Arianwen, Lady of Cydewen, was Jane, daughter of Mareddydd ab Bleddyn, Prince of Powys.

Rotpert ab Llywarch, had issue by his wife Janet, besides a daughter Nest, wife of Gruffudd Foel ab Ivor ab Cadivor, Lord of Ceredigion, two sons—1, Maredudd of whom presently, and 2, Trahaiarn ab Robert, who married and had issue five sons—Cadwgan, Maredudd, Hywel, Owain, ancestor of the Penrhyns of Penrhyn in Aber Rhiw in Cydywen,² and Ieuan the father of David the father of David Fychan of Penrhyn in Aber Rhiw in Cydywen, Lord of Pentref, whose only daughter and heiress Meddevis, married Ieuan ab Einion ab Eilas ab Owain ab Trahaiarn ab Rotpert ab Llywarch.

MAREDUDD AB ROTPERT, Lord of Cydewen, which Lordship he bought, according to Lewys Dwn,³ from his maternal uncle Madog ab Samwel, Lord of Cydewen, in 1210 (11 John). In 1211 he sided with Prince Llywelyn ab Iorwerth against King John, and when the Castle of Kinnerley, in the Lordship of Oswestry, was taken and demolished by the forces of Llywelyn in 1223, and the Prince bound himself to give satisfaction for the

¹ *Lewys Dwnn*, vol. i, p. 136.

² John Penrhyn of Penrhyn, ab David ab John ab Gruffydd ab Owain ab Gruffudd Goch ab Maredudd ab David ab David Lloyd ab David ab Ieuan ab Einion ab Eilas ab Owain ab Trahaiarn ab Rotpert ab Llywarch. *Lewys Dwn*, vol. i, p. 274.

³ *Lewys Dwn*, vol. i, p. 136.

damage done, Maredudd was one of the hostages given for the performance of the agreement. It is stated by Lewys Dwn, vol. ii, p. 284, that Prince Llywelyn gave Maredudd this Lordship, "Mam Llewelyn at Iorwerth, Tywysog, oedd Gwladys v. Llywarch ab Traharn ab Caradawg ab Gwyn ab Collwyn, aq filly'r oedd Maredudd ab Rotpert Arglwydd Cydewen Ynai vab Eevnder i Llywelyn y Tywysog; a Llewelyn a roddes Arglwyddiaeth Cydewen yw Nai Maredudd ab Rotpert ab Llywarch ab Trahauarn. Yn ol marw Maredudd heb etifedd gwrryw o briod yr aeth yr Arglwyddiaeth yn ol i'r Tywysog, Llywelyn ab Iorwerth. Llywelyn ab Iorwerth, Prince of Wales, died in 1240. In 1241, however, Maedudd did homage for his lordship to Henry III, who confirmed him in it, but according to the *Brut y Tywysogion*, Henry gave the lordship to him as a reward for his treachery to Prince Llywelyn, by doing homage to himself at Shrewsbury.³ In this same year, 25th Henry III (1241), he was one of the intercessors with the King for the release of Gruffudd ab Llywelyn, from his brother Prince David's custody. Lewys Dwn states in vol. i, p. 136, that after the death of Maredudd in 1244, the lordship fell to the crown, and that Madog ab Samwel afterwards became possessed of it in 1257; but he only kept it for a short time, as it was taken from him at the conquest of Wales by Edward I.

Maredudd was a great benefactor to the nunnery of Llaullugan, as we find from a charter in the possession of Thomas Farmer Duke, Esq., of Shrewsbury, the author of *The Antiquities of Shropshire*, and published in the *Montgomeryshire Collections*, vol. ii, p. 305, of which the following is a copy.

"Universis Sanctæ Matris Ecclesiæ filiis tam presentibus quam futuris, notum sit quod ego Maredudd filius Roberti ex consensu et bona voluntate filiorum meorum Oweni et Gruffud et

¹ *Lewys Dwn*, vol. i, 136.

² *History of the Princes of South Wales*, by the Rev. and Hon. George T. O. Bridgeman, M.A., p. 126, note.

Howel, similiter fratris mei Trahaiarn et nepotum meorum Cadugaun et Mareddud et Howel et Owini pro salute animæ meæ et animarum illorum necnon et parentum et successorum nostrorum dedi et confirmavi Deo et Beatæ Mariæ et Sanctis Monialibus de Llanlugaun in puram et perpetuam elemosinam et ab omni exactione et consuetudine seculari liberam et quietam totam villam quæ dicitur Llanlugaun cum omnibus pertinentibus et usibus et utilitatibus suis et commodis in bosco et in plano, in pascuis et in aquis, ~~hæc et in pace~~, plenarie et integre et honorifice in his terminis ^{rs to put him in seir} adin que unrud et usque resi in illa pa ^{y for the said 300 mar} en usque reu arall et usque hal bren et ^{sa iisdem liberta} tibus dedi supradict).¹ He married Marg ^{idiam totius terræ} olit usque Cust et son of Maelgwn, Lo ^{liler dedi iisdem} otam terram quæ ^{dilegitimate son of Yr is terminis et per} tinentiis suis. Et uce of South Wales, bet inconcussa per-
 maneat eam sigilli heirs—Angharad w ^{proborum virorum} attestazione signavi. vain ab Gruffyd ^{hii—Johannes filius} Tegwaret, Decanus Ger ^{eylin filius Hoidlitt,} Llewelyn filius Griffin, Dav ^{ince of South;} i Rufus, Idanwit filius Gorowin, Caduganus filius Io ^{who mar} Griffinus filius Owini, Ann (Enion ?) filius Iago, Lewellyn ^{lu, et multis aliis.}

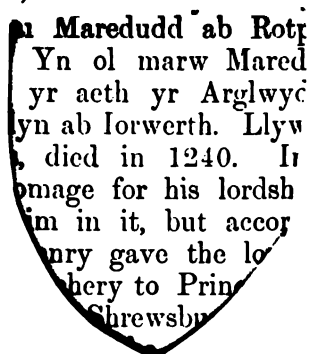
(Seal, green wax ; a warrior on horseback, charging sword in hand.)

Transcript made by Sir Thomas Phillipps, Bart :—

To all the sons of Holy Mother Church as well present as to come, be it known that I, Mareddud, son of Robert, with the consent and goodwill of my sons Owen, and Gruffud, and Howel, likewise of my brother Trahaiarn, and my nephews Cadugan, and Mareddud, and Howel, and Owen, for the salvation of my soul and their souls, as also of my parents and our successors, have given and confirmed to God and the Blessed Mary and the holy nuns of Llanlugaun, in pure and perpetual alms, free and secure from all exactions and secular customs, the whole ville which is called Llanlugaun, with all its appurtenances, uses, advantages, and conveniences, in wood, in plains, in pastures, and in waters, well and in peace, fully and wholly, and honourably within these boundaries, and as far as Resi on that side, but on the other side, Oren, as far as the Reu Arrall, and as far as Hal Bren, and as far as Redenock ; besides, with the same liberties, I have given to the above-mentioned nuns, the half of the whole land of Olit as far as Cust, and as far as Crig Urno. Likewise I have given to the same nuns all the land which is called Tahalun, in all its boundaries and appur-

tenances. And that this my donation may continue ratified and undisturbed, I have sealed it with the impression of my seal, and by the testimony of honest men. Therefore, these are the witnesses—John ab Tegwaret, etc.

Maredudd ab Rotpert bore, *argent*, a lion salient *sable*, crowned *or*, armed and langued *gules*. (*Lewys Dwnn*, vol. i, pp. 15, 45.)



Maredudd ab Rotpert, the chief counsellor of Wales, took the religious habit at Strata Florida Abbey and died and was buried there in 1244.¹ He married Eva, daughter of Maredudd Fychan of Abertanad in Mechain Is y Coed, and Lucy his wife, daughter of Hwfa ab Iorwerth of Hafod y Wern in the parish of Wrexham. This Maredudd Fychan, was the son of Maredudd ab Hywel ab Maredudd ab Bleddyn ab Cynfyn, Prince of Powys. By this lady, Maredudd ab Rotpert had issue five sons. 1. Owain, of whom presently; 2. Gruffydd; 3. Hywel; 4. Llywelyn, who according to the *Golden Grove MS.*, married Margaret, daughter of Maelgwn Fychan ab Maelgwn, Lord of Ceredigion Uwch Aeron, illegitimate son of Yr Arglwydd Rhys ab Gruffydd, Prince of South Wales, by whom he had two daughters co-heirs—1. Angharad, ux. Owain ab Maredudd ab Owain ab Gruffydd ab Yr Arglwydd Rhys, and 2. Catherine, ux. Sir Gilbert Pool, Knight; and 5. Trahaiarn ab Maredudd. Alson, one of

¹ *Myvyrian Archaeology*, vol. ii.

the daughters of Maredudd ab Rotpert, married Einion ab Cynfelyn ab Dolphwyn, Lord of Manavon, descended from Cadwgan of Nannau, Prince of Powys.

OWAIN AB MAREDUDD, Lord of Cydewen, which he obtained as his right in 1248; for in that year, on July 30th, Oweyn Fil. Mereduc paid 300 marks to the King, that he might hold the land of Kedewy, which had belonged to the said Meredith; and the Bailiff of Montgomery had orders to put him in seisin thereof, after taking his security for the said 300 marks (*Rot. Fin.* 32, Henry III. m. 3).¹ He married Margaret, daughter of Maelgwn Fychan, son of Maelgwn, Lord of Ceredigion Uwch Aeron, an illegitimate son of Yr Arglwydd Rhys ab Gruffydd, Prince of South Wales, by whom he had two daughters co-heirs—Angharad who married Owain ab Maredudd ab Owain ab Gruffydd ab Yr Arglwydd Rhys ab Gruffydd, Prince of South Wales (*Lewys Dwn*, vol. ii, p. 54); and Janet who married Einion ab Ieuaf ab Goronwy, Lord of Cefn y Llys, ab Ivor ab Idnerth ab Cadwgan ab Elystan Glodrudd, Prince of Fferlis, ancestor of the Baronet family of Pryce of Llanfair Ynghydyaun, or Newtown Hall, the Pryces of Glanmeheli in Ceri, now represented by the Lord Mostyn of Mostyn, the Lloyds of Ceri, and several other families whose genealogies are given in the *History of the Parish of Llangurig*, pp. 336-358, and pp. 364-6. (*Lewys Dwn*, vol. i, p. 314.) Margaret, the wife of Owain, died in 1255.

After the death of Gruffydd ab Llewelyn in 1062, his half brothers, Bleddyn and Rhiwallawn, obtained the sovereignty of Gwynedd and Powys, through the influence of the Saxon King Edward.² Rhiwallawn, however, was slain in 1068, at the battle of Mechain, as before stated in the previous chapter, and Bleddyn became sole monarch. He was the son of Cynvyn, ab Gwrystan, Lord of Cibwyr in Gwent, ab Gwaethvoed ab Gloddieu ab Gwrydyr Hir ab Caradawg ab Llew

¹ *History of the Princes of South Wales.*

² See p. 71.

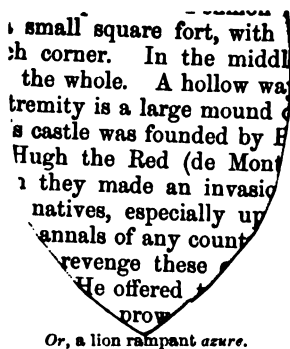
Llawdfeawy ab Ednyfed ab Gwineu ab Gwaenog Goch ab Crydion ab Corf ab Cynawg Gawr ab Iorwerth Hirflawdd ab Tegonwy ab Teon ab Gwineu Dda ei Vreuddwyd ab Bywliw ab Bywdeg ab Rhun Rhudd Baladr ab Llari ab Casvar Wledig, King of Gwent, ab Gloyw Glwad Lydan, King of Gloucester. Bleddyn married four times.¹ His first wife was Haer, daughter and co-heir of Cynillon ab Y Blaidd Rhûdd, Lord of Gêst in Eivionydd, in the cantref of Dinodig, and relict of Cynfyn Hirdref, Lord of Nevyn, by whom he had Maredudd ab Madog, his successor. By his second wife, a daughter of Brochwael ab Moelyn, Lord of Twr Celyn in Môn, he had two sons, Cadwgan of Nannau, Lord of Penllyn, Meirionydd, Mawddwy, Cyfeiliog, Arwystli, Ceredigion, and Ystrad Tywi (see *Montgomeryshire Collections*, vol. ix, 1 April, 1876. Penllyn), and Llywarch; and two daughters, 1. Hunydd, or Gwladys, ux. Rhydderch, second son of Tudor Mawr ab Cadell ab Einion ab Owain ab Hywel Dda, by whom she was mother of Rhys ab Tudor, Prince of South Wales; and 2. Gwenllian, ux. Caradawg ab Trahaiarn, by whom she was mother of Owain ab Caradog.² By his third wife ...he had two sons, Madog and Rhirid, who were both slain by Iestyn ab Gwrgant, Prince of Glamorgan, at the battle of Llechryd, in 1087. By his fourth wife, Morien, daughter of Idnerth ab Cadwgan ab Elystan Gloddrudd, Prince of Fferlis, he had two other sons — Iorwerth and Llewellyn. Iorwerth, who was called Lord of Powys, was slain at Caer Einion by his nephew, Madog ab Rhirid ab Bleddyn, and Llywarch ab Trahaiarn at Caradawg in 1109. Bleddyn ab Cynfyn was slain in battle, in 1072, by Rhys ab Owain ab Edwyn ab Einion ab Owain ab Howel Dda (see p. 71), and was succeeded in the principalities of Powys and Gwynedd by Trahaiarn ab Caradawg, and Cynwrig ab Rhiwallon, Lord of Maelor Grymraeg, who was slain in Lleyu, by Gruffydd ab Cynan, in 1074 (see p. 75). After this, Gwrgeneu ab Seisyllt ab Ithael ab Gwrystan ab Gwaethfoed, seems to have shared the

¹ *Harl. MS.* 2299.

² *Lewys Dwn*, vol. ii, pp. 99, 107.

dominion of Powys with Trahaiarn ab Caradog.¹ Gwrgeneu, however, was slain in 1079 by Tudor, Elidur, and Iddon, the sons of Rhys Sais, Lord of Chirk, Nanheudy, Whittington, and Maelor Saesneg,² and Trahaiarn ab Caradog appears to have become sole monarch of Gwynedd and Powys. Trahaiarn and his three nephews, the only heirs male of Rhiwallawn ab Cynfyn, Prince of Powys, were slain by Gruffydd ab Cynan and Rhys ab Tudor Mawr at the battle of Mynydd y Garn, in South Wales, in 1080. Llywarch ab Trahaiarn, the eldest son of the unfortunate king, and the rightful heir to the throne of Powys, does not appear to have attempted to regain his rights. His line is now represented by the descendants of Owain ab Maredudd ab Owain, Prince of South Wales, and the descendants of Einion ab Ieuaf ab Goronwy, Lord of Cefn y Llys, of the Royal House of Elystan Glodrhudd, Prince of Fferlis. (See *History of the Parish of Llangurig*.)

Samwel ab Cadafael, Lord of Cydewen, was the ancestor of the Meyricks of Bod Organ in Môn, and of Uchel-dref in Meirionyddshire.



LORDS OF MEIRIONYDD.

After the defeat and death of Trahaiarn ab Caradawg, CADWGAWN AB BLEDDYN regained his territories of Mei-

¹ "Life of Gruffydd ab Cynan," *Cae Cyriog MS.*, Harl. MS. 2299.

² *Brut y Tywysogion*, *Cae Cyriog MS.*

rionydd, Penllyn, Mawddwy, Cyfeiliog, Ceredigion, and Ystrad Tywy, and became also Prince of Powys. He bore *or*, a lion rampant *azure*, armed and langued *gules*. He is called by Camden "the illustrious Briton". His chief residence was at Nannau, in the parish of Llanfachraith, in the comot of Tal y Bont, in the cantref of Meirion. The other two comots in Meirion were those of Pennal and Ystum Aner. In 1094, Prince Cadwgan ab Bleddyn and Gruffydd ab Cynan, King of Gwynedd, marched their forces into Dyfed and Ceredigion, and defeated and slew many of the Normans, for the Cymry could no longer bear the injustice, privation of privilege, and arrogance the Normans exercised over them, and thus the country acquired much of its privilege and liberty.

At this time the Normans invaded Gwynedd with a great force, and Prince Cadwgan marched against them, and a battle was fought at Coed Yspys, in which Cadwgan defeated the Normans, and killed many of them. Then Cadwgan, together with Gruffydd ab Cynan, invaded England, and ravaged Hereford, Shrewsbury, and Worcester, and slew an immense number of the English; and ¹⁸ Madog and Rhiric King of England, understood this, he Gwrgant, Prince of (but to little purpose, for the Cymry in 1087. By his force the mountains, and there, without a rest, he had two other sons, killed half his men, and he was forced to flee with loss and shame.

In 1095, Uchtry, who was called L, sons of Edwyn ab Goronwy, Prince of, by his nephew, M, the sons of Prince Cadwgan, came into, ch ab Trahaig, Ceredigion, and devastated the lands and castles, Cyn was slain the Normans, and slew them unsparingly wherever they found them, and then returned home with an immense booty; and in this year also, Prince Cadwgan took the Norman Castle of Montgomery by storm, slew the garrison, and razed the walls to the ground.

In 1096, William Rufus, King of England, went to revenge the slaughter of his nation committed by the Cymry; but the Cymry prayed with confidence to God,

bestowed alms, and did justice, and went to meet the great army of the king, and slew them without trepidation, until he was obliged to return empty-handed, and with great shame.

In the same year the nobles of Môn revolted against their lawful prince, Gruffydd ab Cynan, and put themselves under the protection of Hugh Lupus, Earl Palatine of Chester, and Lord of Aber Lleiniog¹ (*azure*, a wolf's head, erased *argent*), and were joined by the men of the country and many of the army, for treachery subsisted in that country ever since the time of Edwin, King of the Saxons. Then the nobles of the country held their lands under Earl Hugh, and the Princes, Gruffydd ab Cynan and Cadwgan ab Bleddyn, were obliged to flee to Ireland, and leave them to do as they pleased. Then the Normans and English came to the Isle of Môn, and made Owain, son of Edwyn ab Goronwy, Prince of Tegeingl, a fictitious prince there to reconcile the Cymry. Owain bore *gules*, three men's legs, conjoined at the thighs in triangle *argent*. Owain, who thus became Prince of Gwynedd, by siding with the

¹ Aber Lleiniawg lies in the parish of Penmon in Môn. Here is Castell Aber Lleiniawg, a small square fort, with the remains of a little round tower at each corner. In the middle stood a square tower. A foss surrounds the whole. A hollow way is carried quite to the shore, and at its extremity is a large mound of earth, designed to cover the landing. This castle was founded by Hugh Lupus, Earl Palatine of Chester, and Hugh the Red (de Montgomerie), Earl of Shrewsbury, in 1098, when they made an invasion, and committed more ravages on the poor natives, especially upon one Cynwrig, a priest, than ever stained the annals of any country. Providence sent Magnus, King of Norway, to revenge these cruelties. His coming was, to all appearance, casual. He offered to land, but was opposed by the earls. Magnus stood on the prow of his ship, and calling to him a most expert bowman, they at once directed their arrows at the Earl of Shrewsbury, who stood all armed on the shore. An arrow pierced his brain through one of his eyes, the only defenceless part. The victor, seeing him spring up in the agonies of death, insultingly cried out, *Leite loupe*, "Let him dance".—Torfæi, *Hist. Norveg.*, iii, 423; Gerald. Cambr., *Iter. Camb.*, 867. Hugh was succeeded in 1098 by Robert de Montgomerie, who was divested of the Earldom of Shrewsbury in 1102.

enemies of his country, was called Owain Vradur, or the Traitor, in consequence. He was the Prime Minister and father-in-law of Gruffydd ab Cynan, who had married his daughter Angharad. He reigned, however, but a short time, as Gruffydd returned at the end of two years, and recovered possession of his territories. Owain died of consumption in 1103, and was succeeded in his possessions by his son Goronwy.

In 1101, Prince Maredudd, the eldest son of Bleddyn ab Cynfyn, Prince of Powys, was betrayed into the hands of Henry I, surnamed Beauclerk, King of England, by the treachery of his brother Iorwerth Goch. Iorwerth embraced the party of King Henry in opposition to the Frenchmen, destroying their lands, castles, and men, and that by the counsel of King Henry, and by promises of honourable recompenses; but the king deceived him, and after having obtained his assistance against Robert de Montgomerie, Earl of Shrewsbury (who was unfaithful to Henry, and divested in 1102), he advanced a complaint against Iorwerth of intention of treason and deceit against him, and threw Iorwerth into prison unmercifully and unjustly, which was a great loss to the Cymry.

In 1105, Prince Maredudd ab Bleddyn ab Cynfyn escaped from prison, and in the same year the princes Meurig and Gruffudd, the sons of King Trahaiarn ab Caradawg, were slain by Sir Owain ab Cadwgan ab Bleddyn ab Cynfyn.

In 1107, Prince Cadwgan ab Bleddyn, having secured the possession of Ceredigion, gave a splendid feast at the Castle of Caerdigan at Christmas time, to which he invited the princes and chiefs of all parts of Wales, and the most distinguished bards and minstrels, who contended according to the rules of the Court of King Arthur, and were dismissed with rewards and honours. An event, however, happened at this season which almost ruined the fortunes of Cadwgan. Among the honoured guests was Nêst, daughter of Rhys ab Tewdwr, and wife of Gerald de Windsor, Lieutenant of Pembroke Castle,

whose charms so overcame the unruly Owain, the son of Prince Cadwgan, that he followed her on her return to Pembroke Castle, which he attacked and obtained possession of, Gerald escaping with difficulty, and Nêst, against her will, carried away captive by him to Powys. This atrocity involved the innocent father in trouble, who, with his son, was compelled to flee to Ireland from an invading army raised by his nephews, Ithael and Madog, the sons of Prince Rhirid ab Bleddyn ab Cynfyn, who took possession of his territories at the instigation of Henry I, King of England. Cadwgan, however, returned in the following year, and having proved his innocence, he was permitted by King Henry to recover his principal possessions in Cardiganshire on payment of one hundred pounds, and promising not to permit the return of his son Owain. He maintained his power against all the efforts of his nephews until the year 1109, when he was suddenly attacked by his nephew, Madog ab Rhirid ab Bleddyn, at Welshpool, and slain before he could draw his sword to defend himself.¹

Prince Cadwgan ab Bleddyn, according to the *Brut y Tywysogion*, married five times. By his first consort, the Princess Gwenllïan, daughter of Gruffydd ab Cynan, King of Gwynedd, he had four sons—EINIAWN AB CADWGWYN, Lord of Meirionydd, of whom presently. 2. MAREDUDD AB CADWGWYN, of whom presently. 3. Madog, Lord of Nannau; and 4, Morgan. Prince Cadwgan married, secondly, Frances, daughter of Pictot, or Pigot, de Saii or Say, a Norman prince, by whom he had two sons, Henri, and Gruffudd who married Angharad, daughter and heiress of David ab Owain, Prince of North Wales, and by her had an only daughter and heiress Angharad, who married Sanddef Hardd, or the Handsome, lord of Morton, or Burton, and Llai. The third wife of Prince Cadwgan was Gwenllïan, daughter of Edwyn ab Goronwy, Prince of Tegeingl, by whom he had three sons—

¹ Williams's *Eminent Welshmen*. For a further account of Prince Cadwgan, see *Mont. Coll.*, April 1876, art. "Penllyn".

1. Sir Owain ab Cadwgan, Lord of Powys, called also Syr Owain Farchog. He was knighted by Henry I, in Normandy, with whom he and his father Cadwgan had had great wars, that were then over. In 1114, however, at the instigation of Henry I, he and Llywarch ab Trahaiarn ab Ithel, marched an army against Gruffydd ab Rhys ab Tewdwr, prince of South Wales; and when Gerald de Windsor, the constable of Pembroke Castle, heard that Sir Owain had arrived in Ceredigion, calling to mind what Owain had done to his wife Nest, he meditated revenging that injury, and went with his men against Sir Owain and his men; and early in the onset, Owain was slain by an arrow; and so it happened to him for the injuries he had done to the nation of the Cymry, greater than had ever been inflicted before him by the worst traitor ever known. From him originated the Mawddwy banditti.

2. Llywelyn ab Cadwgan, who was killed in 1098, by the men of Brecheiniog, in the interest of Bernard de Newmarch; it was in this same year that his father, Prince Cadwgan, returned from Ireland, and regained his territories.

3. Goronwy ab Cadwgan. Prince Cadwgan had another son, named Gwrgau, by his wife Elyw, the daughter of Cadifor ab Dyfnwal, Lord of Castell Hywel.

EINIAWN AB CADWGAWN succeeded his father as Lord of Meirionydd. In 1113, he, together with his cousin Gruffudd, the second son of Prince Maredudd ab Bleddyn, besieged and took the castle of Cymmer in Meirionydd, which belonged to Uchdryd, Lord of Cyfeiliog, one of the sons of Edwyn ab Goronwy, Prince of Tegeingl, and which Uchdryd had built, and took from him the provinces of Meirionydd, Cyfeiliawg, Mawddwy, and Penllyn, and divided the territories between them. Prince Cadwgawn ab Bleddyn had given these districts to Uchdryd, as Iwerydd, the mother of Owain and Uchdryd, was full sister of his father, Bleddyn ab Cynfyn, and he, at the same time, hoped that Uchdryd would have been a faithful friend, both to himself and

his sons, and an assistance against their enemies. But he proved to be their enemy and opponent. Having, therefore, recovered these provinces, they apportioned them so, that Cyfeiliawg, Mawddwy, and half of Penllyn fell to Gruffudd ab Maredudd, whose eldest son was called Owain Cyfeiliawg. The other half of Penllyn, and the cantref of Meirionedd, containing the comots of Tal y Bont, Pennal, and Ystym Auer, fell to the sons of Cadwgan ab Bleddyn.

Einiawn ab Cadwgawn died in 1121, without issue, and bequeathed his land and territory to his brother Maredudd; but Prince Maredudd ab Bleddyn, his uncle, and his cousin Ithael ab Rhirid ab Bleddyn, took his lands and territory from him; and when Gruffydd ab Cynan, King of Gwynedd, heard in what manner that happened, he sent his two sons, Cadwallawn and Owain, with a strong force, to Meirion to execute justice, and restore to his nephew, Maredudd ab Cadwgawn, his territory and lands. Cadwallawn and Owain subdued Prince Maredudd ab Bleddyn, and regained the country for Maredudd ab Cadwgawn, and cruelly ravaged the lands of Llywarch ab Trahaiarn ab Caradawg, for assisting Maredudd ab Bleddyn. Einiawn, therefore, was succeeded by his brother—

MAREDUDD AB CADWGAWN, who enjoyed the Lordship but for a short time, for in the following year a quarrel arose between Maredudd and his younger brother Morgan, and in this quarrel Morgan killed his brother Maredudd with his own hand. This occurred in 1122.

In 1127, Morgan ab Cadwgawn ab Bleddyn, who had been very active in the work of killing and pulling out eyes, began to feel the compunctions of conscience; and on his repentance, went on a pilgrimage to Jerusalem, and, on his return, he died in the island of Cyprus, in the Grecian Sea.

Soon after this the Lordship of Meirionydd passed into the hands of Maredudd ab Cynan ab Owain Gwynedd, and his brother Gruffudd ab Cynan ab Owain. In 1137, "Y gwrthladwyf Maredudd ab Cynan o Veirionydd

y gau Hywel ab Gruffydd y nei ab y vrawt ac yd yspeilwyt yn Llwy'r eithyr y varch."¹

In 1142, a quarrel arose between Anarawd, one of the sons of Gruffydd ab Rhys, Prince of South Wales, and his father-in-law, Cadwaladr ab Gruffydd ab Cynan ab Iago, and Cadwaladr stabbed Anarawd in his ribs so that he died, and Rhydderch ab Iestyn and Roderig ab Hywel caught Maredudd ab Cynan ab Owain, and put him in prison.

Maredudd ab Cynan ab Owain Gwynedd, and his brother, Gruffydd ab Cynan ab Owain, founded the Abbey of Cymmer, in the parish of Llanfachraith, in the comot of Tal y Bont, in the cantref of Meirionydd. Gruffydd subsequently took the religious habit in the Abbey of Aber Conwy, where he died in 1202. Maredudd ab Cynan was lord, also, of Lley'n: but in 1202, Llywelyn ab Iorwerth, Prince of Wales, took this province from him for his want of fidelity, and soon afterwards deprived him of his Lordship of Meirionydd. Upon this, he fled for protection to Gwenwynwyn, Prince of Upper Powys, who gave him the manors of Rhiwhiraeth, Neuadd Wen, Llysin, and Coed Talog. Maredudd ab Cynan bore quarterly, *gules* and *argent*, four lions passant gardant counterchanged.

In 1215, Llywelyn ab Iorwerth, Prince of Wales, accompanied by most of the Welsh princes and chieftains, marched an army into South Wales, and reduced that country to obedience by defeating the English and Normans, and taking their Castles of Gower, Caermardden, Llanstephan, Tal y Charn, St. Clare, the Castle of Emlyn, and the Castles of Trefdraith, Aberystwyth, and Cilgerran, after which all the Welsh princes who were with him returned to their countries, happy and joyful with victory. The princes who took part in this expedition were—Llywelyn ab Iorwerth, Prince of Gwynedd; Hywel ab Gruffydd ab Cynan; Llywelyn ab Maredudd ab Cynan, from Gwynedd; Wenwynwyn ab Owain Cyfeiliawg; Maredudd ab Rotpert, of Cyde-

¹ *Brut y Tyrysgion*, Llyfr Coch o Hergest.

wen; the family of Madog ab Gruffydd Maelawr; and the two sons of Madog ab Cadwallawn. From South Wales, Maelgwn ab Rhys; Rhys Grûg, his brother; and Rhys Ieuanc and Owain, the sons of Gruffydd ab Rhys.¹

In 1216, John, King of England, devastated Maes Wy fed (Radnorshire), and from thence he proceeded to Croes Oswallt which he burnt and destroyed.²

In 1255, Maredudd ab Llywelyn ab Maredudd ab Cynan departed this life, leaving an only son and heir, by Gwenllian, daughter of Maelgwn.³ Gwenllian was the daughter (by the Princess Angharad, his wife, daughter of Llewelyn ab Iorwerth, Prince of Wales) of Maelgwn Fychan, son of Maelgwn, an illegitimate son of the Lord Rhys ab Gruffydd, Prince of South Wales. Gwenllian died at Llanvihangel Gelynrod, and was buried in the Abbey of Strata Florida, in 1255; and soon afterwards, on the Feast of St. John, died Rhys, the only son of Maelgwn Fychan, who had taken the habit of religion at Strata Florida, and there he was buried.

In the same year, the Devil stirred up a quarrel between the sons of Gruffydd ab Llywelyn, Prince of North Wales, viz., Owain Goch, and his younger brother, David ab Gruffudd, on one side, and Llywelyn ab Gruffudd on the other. Whereupon a battle was fought at Bryn Derwyn, in which Llywelyn was victorious, and David fled, and Owain Goch was taken prisoner.⁴

In this year also died Margaret, the daughter of Maelgwn Fychan ab Maelgwn, Lord of Ceredigion Uwch Aeron, and wife of Owain ab Maredudd ab Rotpert, Lord of Cydywen (see p. 86).

In 1256 Llewelyn ab Gruffydd, Prince of Wales, unable any longer to submit to the tyrannical oppression of the English king and his son Edward, invaded that district which now forms the counties of Denbigh and Flint, which had been given to Prince Edward by the king, and subdued the whole of it before the end of the week, except the Castles of Diganwy and Diserth. He

¹ *Brut y Tywysogion*, from the *Lyfr Coch o Hergest*.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

then went to Mairnydd, who at that time possessed of the Llywelyn ab Maredudd, as found the Lord of Wrecynnydd, had been with the King of England. Mr. Henry's edition of *Rolls of the Kings of England* of the Reign of Henry III. gives a letter which was apparently written at this time from Llywelyn ab Maredudd to the King, in which he begs the King to make some provision for him, until he can recover his lands of Mairnydd, from which he had been ejected by Prince Llywelyn ab Gruffudd. On August 22nd 1255, the Sheriff of Shropshire and Staffordshire had orders to pay to Llywelyn, the son of Maredudd, who had been banished on account of his adherence to the King, the sum of forty marks, which the King granted to him, to be received annually, for the support of himself and his wife and children; and on May 26th, 1267, the King ordered the then Sheriff of Shropshire and Staffordshire, in which it is stated that the former sheriff, William Bagot, had received the above-mentioned order, but that the said Llywelyn had only received ten marks from the said William Bagot; and the present sheriff is therefore ordered to pay Llywelyn the remaining thirty marks out of the issues of his bailiwick.

This Llywelyn ab Maredudd is sometimes styled Llywelyn Fawr ab Maredudd. He had a brother called Llywelyn Fychan ab Maredudd, as we find from an extract from the record of an inquisition held at Bala on the next Monday after the Festival of St. Michael the Archangel, 6 Henry VI.² relative to Einion ab Seisyllt, of Mathafarn, in the parish of Llanwrin, in Cyfeiliawg.

"Et etiam Juratores dicunt quod quidam Eignion ab Seisyllt fuit seizitus in dominico suo ut de feodo de tota terra que fuit & est inter Aquas de Dyvi & Dewlas tempore Llywelyn ab Iorwerth nuper Principis. Et quod terra illa tunc fuit pars & parcella Comoti de Estimaner in Comitatu Merioneth & adhuc de jure esse debet. Et quod idem Eignion ab Seisyllt terram illam tunc tenuit de Llywelyn Fawr ab

¹ *History of the Princes of South Wales.*

² *Henwynt MS.* 119.

Meredith ab Kynan & Llywelyn Fychan fratre ejus dominis de Merioneth in capite. Et quod idem Eignion propter discentionem & discordiam inter ipsos Llywelyn Fawr & Llywelyn Fychan et ipsum Eignion tunc habitam fugit ad Owenum Kevelock Dominum de Powys & devenit tenens ejus de terra predicta et fecit homagium et fidelitatem suam sibi pro terris predictis. Et sic hucusque terra illa tenta fuit. Et est parcella dominorum de Powys iniuste, etc."

Record Office. Chancery. Liberate Roll. 43 Henry III, m. 3 (1259.)

P' LEWELINO FIL' MEREDUCI.

R² vic' Staff r' Salop' saltm'. Quia Lewelinus fil' Mereduci p' nob' exhe'datus est, nos de consilio p' terū qui sūt de consilio n'ro dedim' ei ad sustentac'o'em suam r' ux' sue r' libor' suor' xl^a marc' a festo Sc'i Pet' ad vincla' anno Jo' xliij^a p' unū annū. Et ii l' p'cipim' q'd de exitib' comitatuū tuor' fac' t'rre eide' Lewelino p' d'cas xl^a marc'. Et comp' ti' ad sce'm. T' ut sa'. [Apud Wind' viij, die Aug.]

Liberate Roll. 44 Henry III, m. 7.

P' LEWELINO FIL' M'EDUK.

R² vu' Stafford r' Sallop' saltm'. Cum nup' mandav' imus Witto Bagod q'nda' vic' n'ro Com predcor' p' tre' n'rm' de Comput' q'd Lewelino fit' Mereduci qui p' nob' exheredatus est de exitibz eor'dem Comitatuū fac'et h're xl^a marcas quas ei de cōsilio p' terum qui sunt de cosilio n'ro dederam' ad sustenta'c'o'em sue' r' ux' sue libor' qz suor' lu idem Lewelinus de ill' xl^a marc' a p'fato Will'o decem marcas tātumodo recep'it tibi precipim' q'd de exitibz Comitatuū pred'cor' eidem Lewelino residuas triginta marcas h're fac'. Et comp' etc. T'ut s^a. [T' me ip'o apud Westm' xxx die Maij.] P' Justic' r' alios de cosilio R².

Einion ab Seisyllt was lineally descended from Gwyddno Garan Hir, Prince of the Cantref y Gwaelod, which was inundated by the sea in the sixth century, and now forms the present bay of Cardigan. Einion bore *argent*, a lion passant, *sable*, inter three fleurs-de-lys, *gules*; and was the ancestor of the ancient family of the Pughs of Mathafarn and Rûg. (See *Edeirnion*.)

CHAPTER IV.

MAREDUDD AB BLEDDYN.

IN 1105, after having been imprisoned by Henry I, for four years, Maredydd ab Bleddyn escaped from his confinement and regained possession of Powys, which he restored to its ancient boundaries, by the acquisition of the territories of his brothers, Cadwgan and Iorwerth, who were both slain, as before stated, in 1109.

In 1108, Prince Cadwgawn ab Bleddyn came back from Ireland, and put himself under the king's safety, and represented to him that he was not concerned in the deed of his son Owain. Then he made his peace with the king for one hundred pounds, and had possession of his territory. Before the end of the year, Owain came from Ireland to Powys, and endeavoured to make his peace with the king, but could not. Then Owain became reconciled with Madog ab Rhirid ab Bleddyn, between whom there was hatred and enmity before; and they made a mutual compact. Then they ravaged the country, and committed depredations in their progress, and neither relative nor counsel could induce them to do otherwise.

In 1109, Iorwerth ab Bleddyn, who was called Lord of Powys, who had been a long time in prison, purchased his freedom and territory for three hundred pounds; and after coming to his territory, he expelled Owain and Madog ab Rhirid from his country, who fled to Ceredigion and Dyfed, doing the utmost mischief in their power in their progress, and carried the whole of their spoil to Iorwerth's land. A short time after they killed some of the king's officers, on which account the king was greatly enraged against Cadwgawn, because he did not oppose his son Owain, and took the province of

Ceredigion from him, and forbad him his country.¹ Ceredigion was then offered by the king to Gilbert de Clare (son of Richard), who became the first English Earl of Pembroke in 1138. This Gilbert was a good and powerful man, and gladly accepting the king's offer, he raised an army for the conquest of Ceredigion; which, having accomplished, he built two castles there, one at Aberystwyth, opposite the Church of Padarn, and the other at Aberteifi, where the Earl Roger had once built one.² Gilbert de Clare died in 1148, and was succeeded by his son Richard de Clare, surnamed Strongbow, second Earl of Pembroke, *or*, three chevrons, *gules*, a label of five points, *azure*. In the meantime, Cadwgan was honourably entertained in London, without being put into prison, but was not allowed, on any account, to go back into Wales.

A short time after this, Madog ab Rhirid ab Bleddyn came from Ireland to Wales with some outlaw Irishmen, and took up his abode in the territory of his uncle Iorwerth; and when Iorwerth knew that, he harrassed him so that he was obliged to hide in rocky caves; and Llywarch ab Trahaiarn ab Caradawg, who hated Iorwerth, confederated with them, and they watched Iorwerth, and discovered him in the house of a relation of his, at Caer Einion, when they came upon him and killed him, and burnt the house and everything within it; and when King Henry heard that, he gave Powys to Cadwgawn, and placed him in his country and territory, and sent to Owain in Ireland, and made peace with him, on condition that he delivered Madog ab Rhirid, and his men, to his disposal, to be dealt with according to law; and when Madog understood that, he projected treachery against Cadwgawn, and before long came upon him at

¹ *Brut y Tywysogion*.

² *Brut y Saeson*. Roger de Montgomerie, Earl of Arundel, became Earl of Shrewsbury in 1067. He had two sons—1, Hugh, who became Earl of Arundel and Shrewsbury in 1094, and died s.p. in 1094; and 2, Robert de Belesme, third earl, who was divested of both earldoms in 1102. *Azure*, a lion rampant in a border *or*.

Welshpool unawares, and mercilessly killed him there. Then Owain went to the king, and purchased his land and territory from him, for the value of a hundred pounds, in oxen and horses. Then Madog procured peace from the king by purchase, and obtained his land and territory for the value of a hundred pounds in money.

In 1110, Prince Maredudd ab Bleddyn took Madog ab Rhirid, and gave him to Owain ab Cadwgawn, who pulled out his eyes, and set him at liberty; but Owain and Maredudd shared his territory, which consisted of Caer Einion, Aber Rhiw, and the third part of Deuddwr, between them. He left a son named Meurig. About this time, Owain ab Cadwgawn was ravaging, without remorse, all around him, being so habituated to crimes, that he had no inclination to do otherwise; and Gruffydd ab Cynan determined upon recovering his lawful rights from the hands of Hugh Lupus, Earl of Chester. And when King Henry heard that, he collected a mighty army from every district in the island, and came against Gwynedd and Powys; upon which Gruffydd ab Cynan and Owain ab Cadwgawn removed their men and their goods to the mountains of Snowdon; and the king's men, in following them, were miserably slaughtered, without being able to injure the Welsh. The following account of what took place is from the *Brut*.

“ Henry, King of England, collected an army from the whole island, from Pengwern Pengwaedd in Ireland (Kernyw) to Penrhyn Blataon in the north, against Gwynedd and Powys. And when Maredudd ab Bleddyn heard that, he went to make an alliance with the king; and when Owain heard that, he collected all his men and property, and went to the mountains of Eryri, for that place was the strongest for protection from the enemy. Wherefore the king sent three armies, one with Gilbert, Prince of Cornwall, and Britons of the south, and the Normans and English of Dyfed, and all the south; and another army from the north, and Alban, with two princes, in command of them, namely, Alexander, son of Moel Cwlwm, and the son of Hugh, Earl of Chester; and the third he commanded himself; and then the king came, and his family

with him, to the place called Mar Castell, and Alexander and the earl went to Pennant Bachwy. In consequence of this, Owain sent messengers to Gruffydd ab Cynan and Owain his son to order them to make a firm peace between themselves against the enemies who were determined to destroy them, or to drive them into the sea, so that the name of a Briton might perish for ever. And they joined together to make no peace or agreement with their enemies. After that, Alexander, son of Moel Cwlwm, and the earl with him, sent messengers to Gruffydd ab Cynan to demand them to accept the king's peace, and to make them great promises, to deceive them, to join with them. And the king sent messengers to Owain to ask him to accept his peace, and to promise his men so that they could have neither help or strength. And Owain would not agree to this. And on the spot he saw one coming to him, and saying to him, 'Be careful and do what you do wisely. Here is Gruffudd and Owain his son have accepted the peace with the son of Moel Cwlwm and the earl, after promising them to have their land free from tribute and taxes (*cyllid*), nor a castle in it during the king's life.' And yet Owain would not agree to this. And again, the second time, the king sent messengers to Owain, and with them Maredudd ab Bleddyn, his uncle, who, when he saw Owain, he said to him, 'Look, that you do not delay to come to the king, lest others hinder you from having his friendship'; and he believed these words and came to the king. And the king welcomed him warmly, with great love and honour. And then the king said to Owain, 'As you have so willingly come to me, and believed my messengers, I will exalt you and raise you up to be the highest and the chief of your nation, and I will pay you whatever your nation may ask from you, and I will give you all your land free'. And when Gruffudd heard that, he sent messengers to the king to ask his peace, and the king took him to his peace on condition that he paid him a heavy tribute. And the king returned immediately to England."

In 1111, Owain ab Cadwgawn, after having accepted the king's peace, went to the court of the English monarch, and was made a knight, and accompanied the king to Normandy, and received great honours from him, befitting a traitor from the hand of an English king; for, the greater the deceit of a Welsh chieftain, the greater his estimation and honour at the king's hands. Prince Gruffudd ab Cynan confirmed to Hugh, Earl of

Chester, his men and lands in Tegeingl, Rhiwfawniawg, and Môn, so that nothing could be done against him ever after.

In 1112, Sir Owain ab Cadwgawn returned from Normandy with the king, and came to Wales, where the king visited him honourably.

In 1115, there was a contention between Hywel, the Lord of Rhôs, and Rhiwfawniawg, the son of Rhirid ab Bleddyn ab Cynfyn, and Goronwy, and Rhirid, and Llywarch, the sons of Owain ab Edwyn, Prince of Tegeingl; and as it could not be settled, Hywel sent to Prince Maredudd ab Bleddyn, and to Madog and Einiawn, the sons of Prince Cadwgan ab Bleddyn, for assistance; because, in order to defend them and their nation, he was keeping that part of the land that fell to his share. And they, when they heard that he was oppressed by the sons of Owain, collected their men and all their friends, as much as they could have ready, about 400 horsemen. With these, Prince Maredudd advanced to Dyffryn Clwyd, where he encountered the army of the sons of Owain ab Edwyn, assisted by a large body of men, under the command of their uncle Uchdryd ab Owain ab Goronwy, with whom came also a great number of Norman troops from Caer Lleon (Chester), and there a severe and bloody battle took place, in which the best men in Gwynedd and Powys were slain, and among them Llywarch ab Owain ab Edwyn, and Iorwerth ab Nudd, a noble and illustrious man, who had killed and wounded many, and put others to flight: and Hywel, by the assistance he received, conquered his enemies; but before long, he died from a wound he received in the battle. Then Prince Maredudd returned home, and the sons of Cadwgan returned to Meirion, and took immense spoil with them in spoil and cattle.

In the summer of 1118, King Henry came to Powys with a large and strong army against Prince Maredudd ab Bleddyn, and Einiawn, and Madog, and Morgan, the sons of Prince Cadwgawn. And when they heard it, they

sent to Gruffydd ab Cynan, King of Gwynedd, to request assistance, but without effect, for Gruffydd would not break the king's peace nor afford them asylum. And when Maredudd and the sons of Cadwgan heard that, they took council, and in that council they had to promise the boundaries of their country, and to be under their protection. And the king and his army approached the confines of Powys, upon which Maredudd sent a few young archers to oppose the king in a steep, exposed, wooded hill, opposite to the way he was approaching, so that they might cause some disturbance in the army. And it happened that just as the young archers arrived at that place, the king and his army arrived there also. And these young men opposed the king and his army, and by their shooting they caused a great disturbance in the army. And after having killed many and wounded others, one of the young men drew his bow, and shot into the midst of the army, and that shot happened to pierce the king's armour against his heart. And the men did not know or think that the arrow would pierce the king's armour, because it was so thick, for it was a coat of mail, so that the arrow stuck fast in it. And the king feared greatly, and great terror seized him, as much as if he had been really wounded. And he ordered the army to encamp, and to find out who had been so daring as to wound him. And he was told that it was one of the young men who had been sent by Maredudd ab Bleddyn to do it. And he sent messengers to ask the young men to come to him, and they came; and he asked them who sent them there, and they said that Maredudd had sent them; and he asked them if they knew where Maredudd was, and they answered that they did; and he asked Maredudd to accept his peace. And after making that peace, the king returned to England, through promising ten thousand cattle as tribute to Powys, and thus this year terminated.

In 1121, Einiawn ab Cadwgawn died, and bequeathed his land and territory to his brother Maredudd; but

Maredudd ab Bleddyn, his uncle, and his cousin Ithael ab Rhirid ab Bleddyn, took his lands and territory from him. And when Gruffydd ab Cynan heard in what manner that happened, he sent his two sons, Cadwallawn and Owain, with a strong army, to Meirion to do justice, and restore to his nephew Maredudd his lands and territory. Cadwallawn and Owain subdued Maredudd ab Bleddyn, and regained the country for Maredudd ab Cadwgawn, and cruelly ravaged the lands of Llywarch ab Trahaiarn ab Caradawg for having assisted Maredudd ab Bleddyn.

In 1122, Maredudd ab Bleddyn killed his nephew Ithael ab Rhirid ab Bleddyn, and Cadwallawn ab Gruffydd ab Cynan pulled out the eyes of his uncles, Goronwy, Rhirid, and Meilir, the sons of Owain ab Edwyn, Prince of Tegeingl. Afterwards, he dismembered them, and a short time afterwards he killed them. About the same time, Morgan ab Cadwgawn ab Bleddyn and his brother Maredudd had a dissention, and in this quarrel Morgan killed his brother Maredudd with his own hand.

In 1124, Maredudd ab Llywarch was very justly imprisoned by Owain ab Gruffydd ab Cynan for pulling out the eyes of the sons of Gruffydd, but he broke out of prison, and was caught, and his eyes pulled out by the sons of Meurig ab Gruffydd, and he was placed upon the top of a desert mountain, where he perished from hunger and cold ; and so he was requited for his cruelty (p. 81).

In 1125, Ieuaf ab Owain pulled out the eyes of his two brothers, as was usual in the families of Gwynedd and Powys ; and in this year Gruffydd, the second son of Prince Maredudd ab Bleddyn, died.

In 1126, Llywelyn ab Sir Owain slew Iorwerth ab Llywarch ; and soon after Llywelyn's eyes were pulled out, and he was emasculated by Maredudd ab Bleddyn ; and about the same time Ieuaf ab Owain was killed by the same Maredudd ; and soon afterwards, Madog ab Llywarch ab Madog was killed by his cousin, Meurig ab

Rhirid, and before long Meurig had his eyes pulled out and was emasculated.

In 1129, Iorwerth ab Owain was killed by Cadwallawn ab Gruffudd ab Cynan. Then Einion ab Owain sought to revenge the death of his brother on Cadwallawn, and in conjunction with Cadwgawn ab Goronwy ab Owain, knowing where Cadwallawn was to come in Nanheudwy, lay in ambush; and when he came that way, rushed upon him and killed him, and gave him as meat for dogs.

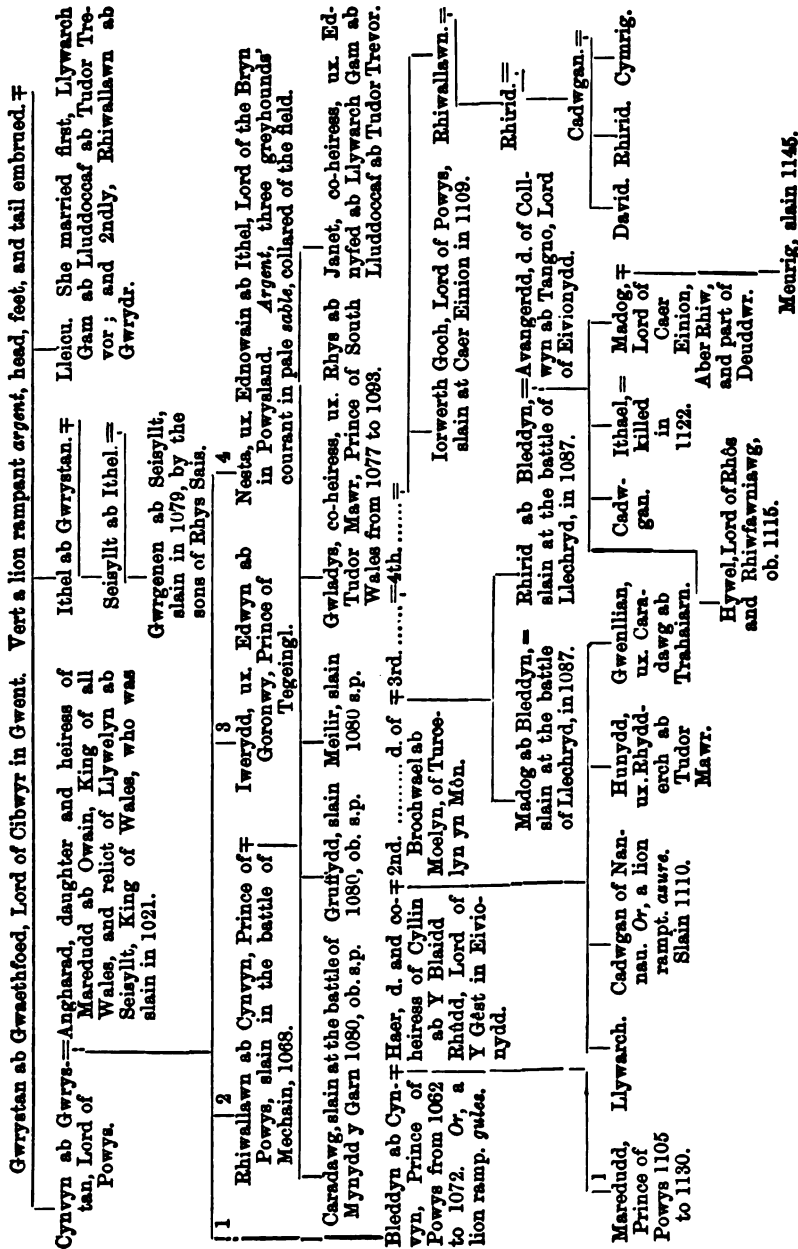
In 1130, Prince Maredudd ab Bleddyn ab Cynvyn died, the ornament, safety, and protection of Powysland, after having taken healthful penance for his body, and sincere repentance in his spirit, and having taken the body of Christ and the oil ac aghen.

Prince Maredudd ab Bleddyn married, first, Hunydd, daughter of Eunydd ab Gwernwy, Lord of Dyffryn Clwyd. This Eunydd came into Powysland in the time of Bleddyn ab Cynvyn, and fought under him against the English. For his services, Bleddyn gave him the townships of Trefalun, Almor, y Groesfford in Maelor Gymraeg, and Lleprog Fawr, Lleprog Fechan, and Trefnant y Rhiw in Tegeingl. He bore *azure*, a lion salient *or*, armed and langued *gules*; quartered with *azure*, a fess *or*, inter three horses' heads, erased *argent*. By this lady, Maredudd had issue three sons—1. Madog, of whom presently; 2. Gruffudd, ancestor of the Princes of Upper Powys. He bore *or*, a lion's gamb erased bendways *gules*. He conquered Cyfeiliawg, Mawddwy, and half of Penllyn in 1113, and died in his father's lifetime in 1125; and 3. Hywel, who was slain by his own men in 1140, and left a daughter and heiress, Angharad, who married ab Iorwerth ab Llywarch ab Brân, Lord of Cwmmwd Menai. Maredudd had also a daughter named Dyddgu, who was married to Cadwallawn ab Gruffydd ab Cynan, who was slain in Nanheudwy in 1129.

Prince Maredudd married, secondly, Eva, or Christian, daughter and heiress of Bledrws ab Ednowain Bendew,

who bore *argent*, a chevron *gules* inter three boars' heads coupé *sable*. By this lady he had issue two sons—1. Iorwerth Goch, of Cae Hywel, in the parish of Kinnersley, who had part of Tre'r Main in Meivod, Burgedin Hope, and Whittington. He married Maude, daughter of Sir Richard de Manley, of Cheshire, Knight, by whom he was ancestor of the Kynastons, Parrys of Main, Matthewses of Tref Nannau, Maurices of Bryn y Gwaliau and Bodynfol, and the Pryses of Cyfronydd. 2. David ab Maredudd ab Bleddyn, who had part of Burgedin, Whittington, and Tre'r Main. He married Arddun, daughter of Cynwrig ab Rhiwallawn, Lord of Maelor Gymraeg, who was slain in Lleyn by Gruffudd ab Cynan in 1074, by whom he had issue Ithel Goch, of Burgedin, ancestor of the Rogerses, of that place. Lewys Dwnn (vol. i, p. 136) mentions another daughter of Maredudd ab Bleddyn, named Jane, who married Iorwerth ab Trahaiarn, Lord of Cydewen, whose only daughter and heiress, Arianwen, married Cadavael, Judge of the Court of Powys, then held at the Castell Dinas Bran, and thus Cadavael became Lord of Cydywaun (see p. 82). Maredudd ab Bleddyn had likewise three illegitimate sons—1. Hywel ab Maredudd; 2. Cadwgan ab Maredudd; and 3. Adda ab Maredudd, who had lands in Main.

Maredudd ab Bleddyn, at his death, in 1130, divided his principality of Powys into two portions. The upper part, subsequently called Powys Wenwynwyn, he gave to his grandson, Owain Cyfeiliawg, the son of his second son Gruffudd, who had conquered Cyfeiliawg, Mawddwy, and half of Penllyn from Uchdryd ab Edwyn ab Goronwy in 1113. The remaining portion of Powysland Maredudd gave to his eldest son Madog, which from him was called Powys Fadog.

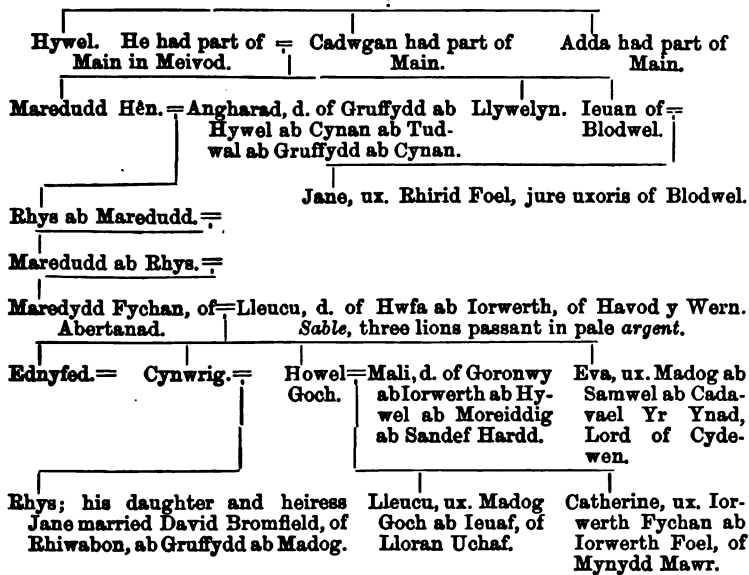


ILLEGITIMATE CHILDREN OF MAREDUDD AB BLEDDYN, PRINCE OF POWYS.

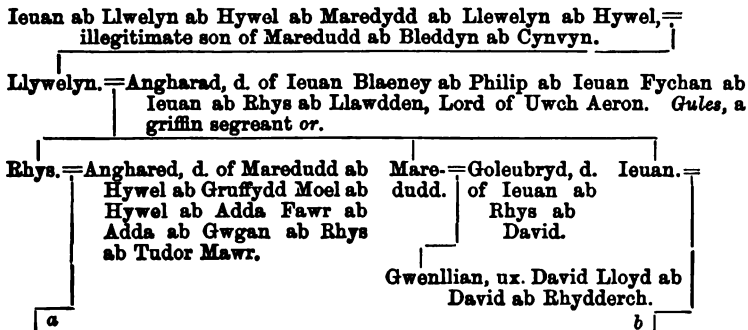
Hart. MS., 2299.

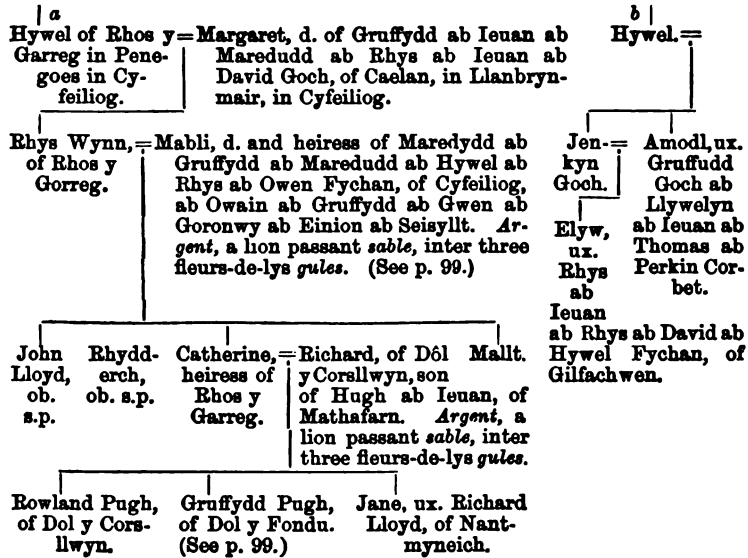
A B E R T A N A D.

Maredudd ab Bleddyn ab Cynvyn.



RHOS Y GARREG IN PENEGOES, IN CYFEILIOG.





Castle of Oswestry,
Owain, and Meurig a

Meredudd joined his
e Gernoniis, Earl of
tail erect), and mar
of North Wales,
after a great sl
ingl; and
hester.

Argent, a lion rampant sable.

MADOG AP MAREDUDD, 1129 TO 1159.

The first thing mentioned with regard to Madog in the *Bruts*, is that, in 1138, he put Cynwrig, one of the illegitimate sons of Prince Owain Gwynedd, to death. In 1139, Madog ab Idnerth ab Cadwgan, Prince of Maelienydd died. In 1140, Hywel ab Maredudd ab Bleddyn was slain, some state by his own people, but

others state that no one knew who killed him. In 1142, Hywel and Cadwgawn, the sons of Madog ab Idnerth ab Cadwgan ab Elystan Glodrudd, Prince of Fferlis, were slain. (See *Hist. of the Parish Llangurig*, p. 341, and also pp. 351 and 357, where the elegy on his death, by Llygad Gwr, and translated by Howel W. Lloyd, Esq., is given.) These two princes were slain by the contrivance of Elias de Saii, or Say,¹ son of Hugh de Say, who, with Roger Mortimer, was worsted by Rhys ab Gruffydd in an attempt to defend Radnor in 1144. In 1143, Randolph de Gernoniis, Earl of Chester, ravaged Maelienydd, and added it to his own dominions, and erected the castles of Elvael and Colynwy.

In 1145, Meurig ab Madog ab Rhirid, and Maredudd ab Madog ab Idnerth ab Cadwgan were killed by Hugh Mortimer. In this same year, Owain Gwynedd, Prince of North Wales, took the Castle of Mont Alto or Mold, and slew immense hosts of the English and Normans, who attempted to, ^{well ab moreud} support and defend it, and razed it to the ground, which ^{ab Sandef Hard} had been able to take. This castle ^{son and heir of} Ralph Fitz Normad ^{heiress} Lleucu, ux. Madog, nephew of the Corpmfield, of Goch ab Ieuaf, Earl Palatine of Chester in 1070. ^{ab Madog.} Lloran Uchaf, ^{of Hugh Lupus,} killed and slew Y Gwion ab Hwfa ab ^{of Iâl and Ystrad} Alun, and took possession ^{IN PENEGOES, lordship of Ystrad} Alun, and built this ^{as Maredudd ab Ll} conspicuous tumulus called ^{add ab Bleddy} Ydd Grug, and from thence took his surname ^{as} "De Monte Alto". This Robert de Mont Alto had issue, Robert, his son and heir, who was the father of Roger, who was reputed one of the greatest barons of the realm, *temp.* Henry III, and

¹ Helias de Say, Lord of Colynwy or Clun, bore *gules*, two bars *vairée*, *argent* and *azure*. His only daughter and heir, Isabel, Lady of Clun, married William FitzAlan, by whom she had a son and heir William FitzAlan, Baron of Clun, who died 19th Henry II, 1173, and was father of John FitzAlan, Baron of Clun, who married Isabel, sister and heir of Hugh de Albini, fifth Earl of Arundel, of that house, who died s. p. in 1243. *Gules*, a lion rampant *or*, armed and langued *azure*.

d Prince Edward to the Holy Land. He died
 1260, leaving, by Cecilia his wife, second
 and coheir of Robert de Albini, Earl of Arundel
 a lion rampant *or*), two sons, John and Robert,
 daughter Leucha, wife of Philip de Oreby the
 1260. John, deceased s.p., leaving Robert his bro-
 s heir, who had two sons, Roger and Robert, of
 Roger, summoned to Parliament, 23 Edward I,
 died s.p. 25 Edward I, 1297, leaving Robert his
 heir, who had summons to Parliament from
 Edward I to 3 Edward III, 1330, in which year he
 died s.p., having settled his lands, for want of male
 on Isabel, Queen of England, mother of Edward
 1272, and afterwards to John of Eltham, brother
 king, and his heirs for ever.

148, Prince Owain Gwynedd built a castle in
 148 in the autumn, Madog ab Maredudd, Prince of
 Fadog, built the Castle of Oswestry, and gave
 it to his nephews, Owain, and Meurig ab Gruffydd
 ddyn.

150, Madog ab Meredudd joined his forces with
 of Randolphus de Gernoniis, Earl of Chester (*or*,
 rampant *gules*, his tail erect), and marched against
 Gwynedd, Prince of North Wales, and was, with
 150, totally defeated, after a great slaughter at the
 of Consyllt in Tegeingl; and in 1152-3, Ran-
 s, Earl Palatine of Chester, the most powerful
 of Owain Gwynedd, died.

155, Prince Madog ab Maredudd built the castle
 of Einion in Powys, near Cymer, and took his
 155, Meurig ab Gruffydd, out of prison, and soon
 155, he consecrated Eglwys Fair in Meivod. He built
 the castle of Overton, which he made his chief resi-
 from which circumstance the place received the
 of Overton Madog.

156, Cadwaladr, son of Gruffudd, and Madawg ab
 udd, incited King Henry to devastate Gwynedd;
 when Prince Owain Gwynedd understood that, he
 led an army against him, and in the action of

Coed Eulo they were slaughtered as if devoured. And Owain overcame them with honour, although he had only one man to every ten of Henry. And during these proceedings, Iorwerth Goch, the son of Prince Maredudd ab Bleddyn, took the castle of Iâl and demolished it. Then the king made peace with Prince Owain, and Cadwaladr obtained his territory.¹ Among those who greatly distinguished themselves in the army of Prince Owain Gwynedd in the several engagements at Coed Eulo, was Carwed, Lord of Twrcelyn in Mon, and his son Tegerin. Carwed bore *sable*, an oak tree, fructed, *or*, the stem crossed by two arrows, saltierways, pointed upwards, *argent*, and his son Tegerin, who was ancestor of the Lloyds of Llwydiarth yn Mon, bore *or*, a falcon, surgrant, *azure*, beaked and membered *gules*.

MARWNAD IORWERTH GOCH AB MAREDUDD
CYNDELW AI CANT.

Iorwerth aer gannerth eur ganhorthuy kyrd
 Nyt kerdaur nyu moluy
 Nyt cablaut ys molaut muy
 Moli hael mal y haeduy
 Haeduys deifnau ri devnyd vymbardaur
 Lluru llavnaur llaur llaurydd
 Llary llit aerleu lleu lluyd
 Lleissyaun llas y hynevyd
 Hynevyd arglwyd ar eurglaur Powys
 Porthes glwys gloes waewaur
 Glyw lovrud geleurud gaur
 Glewdrut golut geloraur
 Bu gelyn bryneich branes gyvuyrein
 Bard goelvein beird gyvles
 Bleidgruydyr bruydyr brydeu aches
 Bryt yn arvot a dodes
 Ny dodes vygkerd ygkyvreit eryoet
 Dreic argoet hoed hydyrveith
 Hirwaur toryf coryf kyvarweith
 Hirvalch gwalch gwae ui oe leith

¹ The Rev. R. W. Eyton, M.A., states that this battle was fought in July 1157.—See *Transactions of the Shropshire Archaeological Society*, Part 1, vol. ii, 1878, p. 24.

Lleithicluyth hyduyth hyd wasgar o gat
 Brwysc luchiât breisc lachar
 Ef oed leu oed lyw trydar
 Ef oed lary o lin gasnar
 Kaswallaun eissyor eisseu y dyvot
 Balch arvot bwlch arveu
 O beleidyr reeidyr rudgreu
 O beleidryat kat kigleu
 Kigleu beleidyr briu brith o gyvergyr
 O gwaet gwyr y ar wlith
 A gwyach hylef hylith
 A gloydva bleid yn y blith
 O blith guyrd a chyrdd a chein amser guin
 A guiraut wrth leuuer
 Berth yt borthynt amniver
 Am Iorwerth amnwych nerth nêr
 Aervlaud kyvadraud kyvadref kerdeu
 Cledyr cadu kat wodef
 Ny tholyes bud beird achref
 Ny tholyir guaut guedi ef
 Ef oed gatvarchauc get verchyr am cluyf
 Cledyvrudd nyt etkyr
 Gueilchlyu glyu gleidraut eryr
 Gwalchlann ganuerth gualchnerth guyr
 Gur y gaur dyraur deryu ygreulan
 Hael am rann am ruythvyu
 Bu truy lewyth voes gloes glyu
 Nyt o lyvyrderyu y deryu
 Kan deryu dor glyu gлот diogan hael
 Kann bu guael an guahan
 Ny chel vykerd vygkuyvnan
 Ny chud vyggrud vyggridvan
 Gridvan darogan drycyruerth am cluyf,
 Clotvan ruyf ruydget nerth
 Aervualch balch bulch y darmerth
 Aryf taryf toryf agor yorueth¹
 Iorwerth aer gannerth eur ganhorthuy kyrd.

In 1156, King Henry brought his army as far as Morfa Caer Lleon (Saltney), and there he encamped, and against him Owain Gwynedd and his army came as far as Dinas Basing, and there he measured the ground for a castle and raised great walls. And when the king

¹ Aerdoryf.

heard it he sent the princes, the earls, and barons, and a great army with them to that place, and against them David ab Owain came as far as Traeth Caer and slew them. And when the king saw this, he collected his whole army and went along the shore to Rhuddlan, and Owain came to Tal Llwyn Pennant to measure ground for a castle, to drive the king and his army from there. And from there came Madawg, Prince of Powys, and a large part of the king's army with him in ships to Aber Menai, and then they came to Môn and sacked the church of Eglwys Fair and Eglwys Pedr, and many other churches. And thus did God revenge upon them, for the following day the young men of Môn came to fight with them, and the Normans fled, and a great many of them were killed, others drowned, and a very few of them narrowly escaped to their ships. And then Henry, the son of King Henry, was slain, and all the princes of the ships were slain, and then peace was made between the king and Owain, and Cadwaladr had his land.¹

Add. MS., No. 14,869, fo. 65.—No. 33.

ARWYREIN MADAWC VAB MAREDUF KYNDELW
BRYDYT AE CANT.

Ardwyreaf naf o naw ran vyg kert
O naw rif angert o naw ryw vann
Y voli gwron gwrhyd ogyruan
Goruu morgymlawt ae goglawt glam
Pargoch glyw glewdraws maws mab kaduan
Pell yd wletych wyr wledic aruan
Pergig kyniweir peir pedrydan
Pedrydawc uadawc narchawc midlan
Vy martlef is nef nyd agkyuan
Vy marteir yth Barth nyd gwarth nyd gwan
Taer am aer am gaer am gein walchlan
Tew am lew trylew treul aryangan
Taryf am gelennic toryf am galan

¹ *Brut y Saeson.*



Twryf sonn fraeth am draeth am draed gwylan
 Peryerin yg govur yg gouan vyg gwawd
 pergnawd parch volawd ual nad diulan
 Erchwynyawc esgar ysgwyd trywan
 Yr yueis yth lys leissyawn gyman
 Eurmydedawc lynn erbyn eurbann
 Eurgyrn buelm bueilgyrn bann
 Eiryoed y pertheif parth ac attan
 Emys llaw llamhir a dan lluman
 Erchlyayn archlyn keirw vch cein ebran
 Eiliw pysgawd glas gleissyad dylan
 Ermid y greulaw ar y greulan
 Eryr argyurein yr yn gyngnan
 Ergyrwaew kynkad ar ueirch kynkan
 Erlynyad uleinyad vleit kyuvaran
 Arwar uyg gwrtnar ar uyg gwrtnan rwyf
 Canwyf py ganwyf cad clwyf cluduan
 Ranaf can karaf can wyf gwaethyluann
 Kano kert am borth am byrth cloduan
 Kyfodwch kenwch kenyf om baun
 A mi ueirt y mewn a chwi allan.

PANEGYRIC OF MADOG AB MAREDUDD, BY THE
BARD CYNDELW.¹

Translated by HOWEL W. LLOYD, Esq., M.A.

A Sov'reign Prince will extol, of nine parts is my poem,
 With all the force of numbers nine—nine are its topics,
 A hero 'tis to celebrate, Gogyrfan's like in stature.
 As rolls the surge from off the sea,—the coast line scarcely
 stems it—

¹ Cynddelw Brydydd Mawr, one of the most celebrated of the Welsh bards, flourished from about 1150 to 1200. He was bard to the Princes Owain Gwynedd, Madog ab Maredudd ab Bleddyn, and David ab Owain Gwynedd. Many of his poems are preserved, and are valuable for the historical notices contained therein, as well as for the excellence of the poetry, which proves that his fame was no more than he was entitled to. His works are published in the first volume of the *Myvyrian Archæology*, and comprise fifty-four pages in double columns. He was in advance of the age he lived in, and he was a decided enemy of the superstitions of his time. We learn from an Englyn by him, that during his last illness, the monks of Ystrad

E'en so the valour stubborn is of Cadvan's gentle scion.
 Thou chieftain of the crimson spear, o'er Arrau's men 
 rulest,
 Protector roving far and wide, O Madog, mayst thou govern
 With all pervading energy, a perfect knight in tourney!
 Beneath the vault of Heaven is my Bardic voice unbroken,
 In thy regard my Bardic speech hath neither shame 
 weakness,
 True to the hero fair and pure, the fortress and the battle.
 It courts the brave, whose bounteous wealth on song is e'er
 expended,
 And scatters largess lavishly, his heart is in his people,
 As bounds the billow on the strand, and under feet of sea-mew
 A pilgrim of the hill and forge, am I with panegyric,
 Whose praise shall ne'er from mem'ry fade, with its sweet
 rev'rent greeting.
 O thou, whose shield pierced through and through, hath e'er
 repelled the foeman,
 How oft have I, a guest within thy lovely court of Lleision,
 Quaff'd oft, received in golden cup, the golden-waving liquor!
 The gilded horns of buffalo—the lofty horns of oxen.
 Hast thou to us directed aye, and standard bearing coursers,
 The steeds that stretch their striding limbs, far reaching in
 their gallop,
 Their colour that of fishes blue, the salmon of the ocean.
 Their bodies those of slender stags, fine provender consuming,
 In conflict on his gory field, his hand is gory ever,
 An eagle he to tear his prey since first he was a chieftain,
 On steeds with foreheads white he thrusts his spear in van of
 battle,
 With Wolf-like bearing doth he lead the chase of flying
 foemen.

Marchell, in Powys, sent a deputation to him with a requisition that he should renounce his errors, and make satisfaction to the Church, threatening, in case of non-compliance, that he should be excommunicated and deprived of Christian burial. His answer may be thus translated, "Since no covenant could be produced against me, which the God of purity knoweth, it would have been more just in the monks to receive than to reject me" (*Myv. Arch.*, i, 263). Williams's *Eminent Welshmen*. The lines he sent the monks were these:

"Cen ni bai ammod dyfod—i'm herbyn
 A Duw gwyn yn gwybod
 Oedd iawnach i fynach fod
 Im gwrthefyn nag im gwrthod."

Myryrian Archaeology, p. 290.

But cease! my wrath is soothed, that for my high-soul'd
 prince was rising,
Be it of whomso'er I sing, a mighty plague in battle!
I sing, because I love, because with loud contention striving,
A song around the glorious gates for some to aid me singing.
Arise, and sing! the brimful horn is my secure possession;
For I, O Bards! am safe within, and ye without the palace.

Prince Madog ab Maredudd married, first, Susanna, daughter of Gruffydd ab Cynan ab Iago, King of Gwynedd, *gules*, three lions passant in pale *argent*. He married, secondly, an English, or rather a Norman, lady, Maude, daughter of Roese de Verdun, upon whom he settled the lordship of Oswestry, on herself for life, and afterwards upon his children by her. This marriage proved to be a most unhappy and unfortunate one, and, in the end, caused the prince's ruin. In consequence of disagreements she left the prince, her husband, and went to Henry II, King of England, for the purpose, as she alleged, of laying her case before him. The king upon this sent to Madog requesting him to come and state his cause before the judges appointed for causes of this nature, and to come for that purpose to Winchester, and, at the same time, desiring him not to bring more than four and twenty horse with him. The Lady Maude was to bring no more with her. On the day appointed for the meeting, Madog arrived with the four and twenty horsemen after him, as had been agreed upon. Maude came also with twenty-four horses, but two men on each horse; and then, by direct treachery and treason, Madog was overpowered, caught and thrown into prison at Winchester; and for this purpose it was that the king and Maude allured him from his own country and friends, that when they got him into their own power they might compel him to settle the lordship of Oswestry upon her, and the heirs of her body, by whomsoever they might be begotten.

Thus betrayed by his wife, and by one whom he had always aided in war and trusted as his friend, Madog languished in the prison of Winchester, with no friend

near him, till death freed him from his misery in the year 1159.¹

His body, we are told, was conveyed from Winchester with great pomp to Powys-land, and honourably interred in the church of St. Tyssilio, at Meivod. Other writers, however, say that he was buried in St. Mary's Church at Meivod, which he had consecrated in 1155. Our historians tell us that he was a prince who honoured God, and relieved the poor and indigent.

"After life's fitful fever he sleeps well,
Treason has done her worst: no steel, nor poison,
Malice domestic, foreign levy, nothing
Can touch him further."

"Since he lost his life, may he in recompense for the flagitious injustice, remain in the glorious hierarchy of Saints, in the presence of grace, in perfect bliss. Amen." (See his *Elegy* by Cynddelw y Brydydd Mawr, p. 137).

After the death of Madog, Maude married John Fitz Alan, Earl of Arundel and Baron of Colynwy, now called Clun, who died in 1268, by whom she had a son, John Fitz Alan, Earl of Arundel and Baron of Oswestry and Clun; "and this", says Rhys Cain,² "was the way how the English obtained the lordship of Oswestry".³

Prince Madog ab Maredydd, had issue by his first consort, Susanna, the daughter of Gruffydd ab Cynan ab Iago, King of Gwynedd, four sons and three daughters,

I. Gruffydd Maelor, of whom presently.

II. LLYWELYN AB MADOG, who is called in the *Bruts* "the hope of all Powys". He was slain just after his father's death in 1159. How or where is not stated. The following stanzas were composed by the bard Cynddelw.

¹ *Cae Cyriog MS.*

² Rhys Cain was a poet and painter who flourished about the year 1500. He was born in the parish of Trawsfynydd in Meirioneddshire, on the river Cain, whence he assumed his name; but he resided the greatest part of his life in Oswestry. He was a disciple of William Lley'n's, "and was a perfect man, and hath written concerning all Wales".—*Lewys Dwnn*, vol. i, 331; Williams's *Eminent Welshmen*.

³ *Cae Cyriog MS.*

*A gant CYNDELW i Gynyddion Llywelyn am Madawc am Maredud
ac i'w gyrrn o achos rodi iddo y Carw a ladassant yn ymyl
ei dy. A llyma yr Enlynion.*

Balch ei fugannawr ban nefawr ei lef
Pan gauwr cyrn cydawr
Corn Llywelyn llyw lluydfawr
Bon ehang blaen hang bloedfawr.
Corn wedi llad corn llawen
Corn llugynawr Llywelyn
Corn gwyd gwydr ai can
Corn rueinell yn ol gellgwn.

ODE TO LLYWELYN, SON OF MADAWG AB MARE-
DYDD, PRINCE OF POWYS.

BY LLYWARCH LLEW CÂD.

Gofynnwys nebun, ny bu raen gan rei
Cyn rudaw haerngaen
Pa was a wisg e laesgaen
Pa walch yw y balch o'r blaen.
Lleissiawn werennic o ranned dyall
Nid arall ae harwed
Llyw glyw glew unhangryud
Llywelyn gelyn Gwynedd.
Pieu yr ysgwyt esgutwal cynnwau
Ar canwaew am y tal
Pwy'r glew llew llit aer ddywal
Ae deily cyfrwng dwy brenniau.

TRANSLATION.

Has no one asked?—Have none been anxious to know,
Before his iron garb be stained with red,
What youth is he that wears his glittering vestment,
What hero is the stately person in front?

An exalted chieftain is he, we give to know,
None other wears them;
A leader bold, daring and warlike,
Llywelyn, the enemy of Gwynedd.

Whose is the shield rapidly moved, of noble rank,
With the burnished lance in its front ?
Who is the hero of lion wrath, dauntless in battle,
Who grasps it by its two handles ?

It is the shield of Llywelyn, the chief of his country's honour,
Such is that shield, we do assert,
A shield with a shoulder in it ;
A shield with terror in its front.

Whose is the sword so boldly brandished,
Of inevitable wounds ?
Renowned champion ! doubtless it will be related,
How it committed slaughter in his right hand.

He that brandishes it is the defender of dwellings ;
Amidst the rapid hewing down
Of the besieging combatants, in the day of battle,—
He is the hero of Mechain, the glory of his country.

Whose is the helmet of the red-visaged battle,
With the fierce wolf on its summit ?
Who is the valiant one on the grey steed ?
What is his name of such distinguished rank ?

He is called the long-handed Llywelyn,
The chieftain who terminates the tumults of the land ;
Loud is the battle shout of his warriors,
The ravager of Lloegyr.

Whose is the coat of mail, compact, unyielding ?
It will not retreat till death—
What man is he of noble extraction ?
We demand before all what is his origin ?

He is the renowned and valiant leader ;
He is bold and slaughtering ;
Powerful with the mighty lance, wrathful in conflict ;
The son of Madawg, the son of Maredudd.

Whose is the war-horse, daring the foremost ranks
With the fearless march ?
And the warrior enjoying the respect of his followers ?
And the spear with the impetuous thrust ?

He is a firm support,
As long as God continues with him.
The vanquisher of warriors, manly, and fame-enjoying.
The protector of the congregation of Tysilio."



III. OWAIN AB MADOG, Lord of Mechain is y Coed, *argent*, a lion rampant *sable*, in a border indented *gules*. In 1164 he, together with his cousin, Owain Cyfeiliog, son of Gruffydd ab Maredudd ab Bleddyn, took the territory of their uncle, Iorwerth Goch, Lord of Mochnant, and shared it between them. In this partition, Mochnant-is-Rhaiadr fell to Owain ab Madog, and Mochnant-Uwch-Rhaiadr to Owain Cyfeiliog. The *Brut y Saeson* states that these two princes and Maredudd ab Hywel,¹ one of the illegitimate sons of Prince Maredudd ab Bleddyn, seized upon the Castle of Careg Hwfa, which belonged to Iorwerth Goch,² after which they took the territory. This Maredudd is styled in the *Genealogies* Maredudd Hên, to distinguish him from his grandson, Maredudd ab Rhys.³ Owain, or Owain Fychan ab Madog, as he is sometimes called, kept possession of Careg Hwfa Castle,⁴ which he seems to have made his chief residence.

In 1167, the Lord Rhys ab Gruffydd, Prince of South Wales, together with Owain Gwynedd and his brother Cadwaladr, Princes of North Wales, came against Owain Cyfeiliawg, Prince of Upper Powys, who had allied himself with the English. They took from him Caer Einion, which they gave to his cousin, Owain Fychan, son of Madog ab Maredudd, Prince of Powys Fadog.

In 1186, Llywelyn, son of Prince Cadwallon ab Gruf-

¹ *Brut y Saeson*.

² *Brut y Tywysogion*.

³ See p. 110.

⁴ Careg Hwfa Castle stood in the township of that name, on the banks of the river Y Vyrnwy.

fydd ab Cynan, who had been put to death by the English, was deprived of his eyesight in the Castle of Careg Hwfa by his brethren ; and, in A.D. 1187, Gwenwynwyn, Prince of Powys Uchaf, and his illegitimate brother, Caswallawn ab Owain Cyfeiliog, captured this castle in a treacherous nocturnal attack, and immediately assassinated its lord, Owain Fychan ab Madog, after he had had possession of it for twenty-three years.

Owain ab Madog, Lord of Mechain is y Coed, married Gwladys, daughter (by Angharad his wife, daughter of Llywelyn ab Iorwerth, Prince of North Wales) of Maelgwn Fychan, one of the lords of Ceredigion, son of Maelgwn Mawr, an illegitimate son of the Lord Rhys ab Gruffudd, Prince of South Wales, by whom he had issue two sons—1. Owain Fychan, of whom presently ; and 2. Llywelyn ab Owain, who died s. p. ; and a daughter, Tangwystl, who married Hwfa ab Iorwerth of Havod y Wern, in Maelor Gymraeg, *sable*, three lions passant in pale *argent*.

OWAIN FYCHAN, Lord of Mechain Isgoed, married Gwladys, daughter of Maredudd ab Owain ab Gruffydd ab Yr Arglwydd Rhys, Prince of South Wales, by whom he had a son and heir, Llywelyn, the father of Llywelyn Fychan, the father of Maredudd, the father of Madog of Mechain is y Coed, who had two daughters coheirs.—1. Gwerfyl, who married Gruffydd of Maelor Saesneg, second son of Iorwerth Foel, Lord of Chirk, Maelor, Saesneg, and Nanheudy, and *jure uxoris* of Abertanad and Blodwel in Mechain ; and, 2. Angharad, who married David le Clerk, Baron of Malpas, *argent*, cross flory *sable*.

IV. ELISSAU AB MADOG, Lord of Edeyrnion. In 1183, he gave to the monks of Ystrad Marchell the land called Llecheudin, in the parish of Gwyddelwern in Edeyrnion ; and, in 1198, he gave to the same abbey other lands in Gwyddelwern, and by the same charter confirmed the grant of the lands of Eskengainog, which had been made to the monks of Ystrad Marchell by his predecessor, Maredudd ab Hywel, Lord of Edeyrnion, in

1176. The witnesses to both these charters were Iorwerth Saeth Marchog and Hywel ab Ithael. In 1202, Elissau refused to join Llywelyn ab Iorwerth, Prince of North Wales, against Prince Gwenwynwyn, and, therefore, after the clergy and religious had concluded a peace between them, the territory of Elissau was taken from him, and ultimately, out of compassion, there was given him for his maintenance, in charity, the Castle of Crogen (Chirk Castle), with seven small townships.

The three daughters of Madog ab Maredudd were, Margaret, consort of Iorwerth Drwyndwn; Gwenllïan, consort of the Lord Rhys ab Gruffydd, Prince of South Wales; and Eva.

Besides these, Madog had three illegitimate sons, viz.—



OWAIN BROGYNTYN was the illegitimate son of Prince Madog ab Maredudd, by a daughter of the Maer Ddu, or Black Mayor of Rûg, in Edeyrnion. He resided at Brogyntyn, near Oswestry, whence he assumed his surname, and some remains of fortifications, called Castell Brogyntyn, mark the site of his abode. His dagger and cup were long preserved at Rûg. Owain, who was a young man of great promise, was made by his father Lord of Dinmael, and, after the deposition of his half brother, Elissau, in 1202, he appears to have become Lord of Edeyrnion also. He was living in 1215, as he, together with his two sons, Cadwgawn and Hywel, were witnesses to a deed from Owain de Brithdir, confirming

to the monks of Strata Florida all their lands in Arwystli, dated 1215.¹ Owain Brogyntyn is also stated to have made a grant to the Abbey of Basingwerke, in Tegeingl, "of a certain water in Penthlinn, called Thlintegydd, and all the pasture of the said land of Penthlin". This was witnessed by Reyner, who was Bishop of St. Asaph from 1186 to 1224, and by Ithel, Owain's chaplain.² He also gave "Wenhewm", with all the men of the same township, and with their appurtenances. This last gift was confirmed by David ab Llywelyn, Prince of North Wales, who also confirmed the donation of the Lord Llywelyn his father, "of the lands and pastures of Penllyn, by measures and divisions which are named in my father's charter, which they hold of it". This charter was given at Coleshill, M.CC.XL, but no mention is made of Owain Brogyntyn having given Llyn Tegid, or the pastures of Penllyn, to the abbey.

Owain Brogyntyn married, first, Sioned, the daughter of Hywel ab Madog ab Idnerth ab Cadwgan ab Elystan Glodrudd. This Hywel ab Madog was slain by the machinations of Helias de Saii or Say, Lord of Clun, in 1142.³ By this lady, Owain had no issue. He married, secondly, Marred or Margaret, daughter of Einion ab Seisyllt, Lord of Mathavern in Cyfeiliog (*argent*, a lion passant *sable*, inter three fleurs-de-lys *gules*), by whom he had three sons—1. Gruffydd, Baron of Yr Hendwr, Branas Uchaf, Branas Isaf, and Gwynodl in Edeyrnion; 2. Bleddyn, Lord of Dinmael; and 3. Iorwerth, Baron of Cymmer and Llangar, in Edeyrnion. "Ar Varred oedd vam plant Owain Brogyntyn medd Llyvr Sion Wynn ab Davydd ab Gruffri."⁴ An account of the descendants of Owain Brogyntyn will be found in the April, July, and October numbers of the *Archæologia Cambrensis* for 1877.

The other two illegitimate sons of Madog ab Maredudd were twins, viz., Einion Efell and Cynwrig Efell.

¹ *Bye-Gones*, W., 1876.

² *Sebright MS.*

³ *History of the Parish of Llangurig*, pp. 351-57.

⁴ *Lewys Dwnn*, vol. ii, 109.



EINTON EFELL, Lord of Cynllaith ir Iarll, bore party per fess *sable* and *argent*, a lion rampant counterchanged. He lived at Llwyn y Maen, near Oswestry, and died in 1196. He married Arddun, daughter of Madog Fychan ab Madog ab Einion Hael. He was the ancestor of the families of Maurice of Lloran Uchaf, Maurice of Pen y Bont or Glan Cynllaith, Maurice of Tref Edryd, of Farm, of Cefn Hir and Cae Hir, Kyffin of Glasgoed and Bodfach, Swynae of Maenan, Tanat of Abertanad, Lloyds of Aston, of Foords, and of Pentref Coed; Powels of Whittington Park, Wynn of Moel Iwrch, Lloyds of Moelfre, Hughes of Llanarmon Mynydd Mawr, Daniel of Cefn yr Odfa, Davies of Pentref Cae, Edward ab Thomas of Llangynhafal, Maurice of Cwm Blawty, and Hughes of Pentref Bach.



CYNWRIG EFELL, Lord of Y Glwysegl, bore *gules*, on a bend *argent*, a lion passant *sable*. He was the ancestor of the families of Davies of Plassau Gwysanau and

Llanerch, Wynn of Twr Moel, Eyton of Coed y Llai or Leeswood, Parry of Pwl Halawg in Tegeingl, Davies of Y Glwysegl, Davies of Brynbwa, Griffith of Gwysannau, Williams of Arddynwent, Davies of Arddynwent, and Parry of Gwern Ddu, near Oswestry.

ARWYRAIN MADAWG AB MAREDUDD GWALCH-
MAI¹ AB MEILYR AI CANT.

Ardwyrriav deyrn eurgyrn adawd
Eisor cor cwildawn estrawn drallawd
Ystryw dra-mesur
Ysgawl pybl pobldur
Present penadur
Prysur durawd
Prydain a danad
Paydydion borthiad
Boed cyfoed dy rad
A'th wlad a'th wawd
Ethiw dy ergryd
Yn eithavoed byd
Arthur gadernyd
Menwyd medrawd
Madawg maws cdrud
Mygrfal Maredu
Meiriau drablud
Drablawd fosawd

¹ Gwalchmai was one of the most eminent poets of the twelfth century, and a skilful performer on the harp. He was a native of Anglesey, and is said to have accompanied Richard Cœur de Lion to the Holy Wars. He flourished from 1150 to 1190. Twelve of his poems are preserved and printed in the *Myvyrian Archæology*, which are admirable for their poetic excellence, and one of them addressed to Owain Gwynedd, on the battle of Tal y Voel in 1158, is printed with an English translation in the *Cambrian Register*, i, 407. (Williams's *Eminent Welshmen*.)

Gwalchmai was the son of Meilir ab Mabon ab Iarddur ab Mor ab Tegeryn ab Aulawg ab Greiddef ab Cwnws Ddu ab Cillin Ynad ab Peredur Teirnog ab Meilur Eryr Gwyr y Gorsedd. He married Genhedles, daughter of Gwrgeneu ab Ednowain ab Ithel, Lord of the Bryn, in Pennant Melangell, in Powys, by whom he had a son Einion ab Gwalchmai.

Ac yssid arnad ar neb uwy gnawd
 Na mwy gronni eur nog erwaint flawd
 Ni ryd rwyg eryr
 Hyd troed oi dymtryr
 Yr ofn herwyr
 Yn herw ystawd
 Nyd haws yth esgar esgor dy gosbawd
 Na chaffael tywyn ni bo tywawd
 Nid oes gystedlyd
 I hael hefelyd
 Or a pyrth bedyd
 A fyd a fawd
 Nyd ydyw yn fyw
 Ni daw ni dodyw
 Ni chynan ni chlyw
 Ni chlud molawd
 Hed pan del Cynan cain adfwyndawd
 A Chadwaladr mawr mur pob ciwdawd.

DIWEDD.

AN EULOGY ON MADAWG AB MAREDYDD.

I will extol the Prince; the dispenser of the golden banqueting horns; the shield of the host, of perfect endowment; the harasser of the foe, of measureless penetration, the active potent chief of the armed people of the land, vigorous and steel-clad.

Britain shall submit to thee, thou supporter of poets; may thy prosperity be of equal duration with thy country and thy fame! Thy dread has proceeded to the extremities of the world; thou hast the power of Arthur, and the talent of Medrod; Madawg, courteous and valiant, the splendid son of Maredudd, in the turmoil of leaders, in the tumult of gashing, there is none more practised than thou art. No more wouldst thou hoard up gold than thou wouldst the blossom of the mountain weed. Not free is the course of the eagle a foot length from his abode, for fear of thy troops in the progress of their ranging. Not more easy is it for the enemy to achieve thy punishment than it is to find a beach where there is no sand; there is no competitor, there is no equal to this generous one, from the gates of Christendom as far as the world extends. There is not living, nor will he come, nor be appointed. Such will not be mentioned nor heard of, nor will poetic eulogy bear him forth, until Cynan arrives, of

bright and gentle qualities, and the great Cadwaladr, the bulwark of each tribe.¹

LLYMA ENGLYNION A GANT CYNDELW FAWR I
FADOG FAB MAREDUD.

Ym maes Bryn Actun canhun neu rifais
Am rhudlawn ar fy nghlun
Ar untrai trychan catcun
Ys elont nef ar nun

Ym maes Didlystun oed duhun ein glyw
Nid oed glod gwarafun
Pob llary ar llyfnfarch diffun
Pob llew a llawn ar glun

Ym maes y croessau croessassam deon
Marchogion meirch gwinau
Hawlwyd hwylynt am breidiau
Haelon cledyfau rhudion clau

Ym maes tref galw lys torf emys ein glyw
A glywir yn hyspys
Twrf marchogion meirch gochwys
Mal turf torredwynt am brys

Ym maes Mathrafal mathredig tyweirch
Gan draed meirch mawrydig
Ar dadl cynnaddl cefudig
Arwyd iawn wladlwyd wledig

Nis gwyr namyn duw a dewinion byd
A diwyd Derwydon
O curdorf eurdorchogion
Ein rif yn riweirth afon

Llawer gorwyd blawr yn llanfawr llogawd
Llemenyc yn ionawr
A llawer gwr gwrdd yngaur
Gan Llywelyn lles kerdawr

Llawer gwr a march ym maessing hedyw
Hedychdir digyfing
A llawer gwr gwrdd yn ing
Gan hael o hil gadelling

¹ "Cynan and Cadwaladr are two legendary personages, who, according to the predictions of Merlin and other bards, are to appear amongst the Welsh."—*Literary Remains of the Rev. Thomas Price*. (*Carnuanawc*.)

Yn Ystrad Langwm ystyriais ein glyw
Ystyrient a genais
Torf Fadawg fynawg fur trais
Torf Llywelyn rywelais

Rhan Llywelyn llyw aere
Or rug hyd ym mudug wre
Llawer Marchog march dyre
Lliaws gwas ar hyd glasfre

Ban in dyfnnwyd i gynwyd gadfor
Ein cyngor cynnigiwyd
Cedwyr balch bwch eu hysgwyd
Hyd y pasg in gwascarwyd

Nid adawo duw dyn yn fyw bellach
Deu byllawg er deryw
Marw Madawg mawr ym eilyw
Llad Llywelyn llwyr dilyw

Hawdamor waclest edwy
Ar llys gan ystlys Dyfrdwy
A lle teg tebyg i draeth
A wnaeth fy hiraeth fwyfwy

Hawd ammaur i Gwm Brwynawg
Ar tai ar terfynau enwawg
A lle ni llyssir cynnrann
Ar llan od uch llys Fadawg

Er pan yw marw Madawg Wynn
Nid llawen llawer unbenn
Gwae yw y byd hyd i gwun
A braint diffaeth y weithion

Cans bu marw tarw trydar
Ac nyd byw fy llyw llawhir
O thyrr calonn rag galar
Y fau a fyd dau hanner

Pei byw llary lleissiawn
Ni luestai wyned ym mherfed Edeyrniawn
Heb wyr llad gan llyw camawn
Llith berion lluydion llawn

Ym mywyd Madawg ni feidiai undyn
Dwyn terfyn tra hyfryd
Nid medwl medu hefyd
Namyn o Duw dim o'r byd.

TRI ENGLYN

A gant Cyndelic fawr i Fadawg fab Maredu.

Madawg ai ceidw can urdas
 Bryn diormail diormes
 Bre uchel braint ardangos
 Lle trydar Llech ysgar llys
 Yssid yth llys liaws dyn
 A chedyrn a chyrn amgen
 A gwawd gwedi gwirawd gwin
 Ac aur llathr yn llaw deon
 Deon unged yd ungoel
 Ys berth yd borthir y'ngwyl
 A glew yniail ynniail
 Y glyw ym myw Madawg hael.—DIWEDD.

ENGLYNYON

*A gant Cyndelic y Deulu Madawg mab Maredu. Pan fu
 varw Madawg. Am glybod eu Godwryf.*

Godwryt a glywaf am glawr maeleny
 Mur eluit eiluann¹ gawr
 Teulu Madawc mad anawr²
 Mal teulu bann Benlli Gawr
 Godwrf a glywaf am glawr yeithyon hir
 Hyd yr y wir ar Saesson
 Teulu Madawc mur dragon³
 Mal twryf tormennoet Kynon
 Godwryf a glywaf godor drein waewawr
 Gwae wyr lloegyr⁴ yn deit kein
 Teulu Madawc mur prydein
 Yn llwythawc yn llithyaw brein
 Godwryf a glywaf am glawr llafur rei
 Ryvelglod disegur
 Teulu Madawc mawrglodmur⁵
 Mal gawr toryf teulu Arthur
 Godwryf a glywaf⁶ am glawr vagu glyw
 Glew⁷ Vadawc bienfw
 Trinva cyva kynyta
 Trydyt tri diweir deulu
 Tyll eu hysgwydaur tervysc vawr va on.

DIWEDD.

¹ Elfan.

² Anhawr.

³ Galon.

⁴ Gwae lloegr.

⁵ Eglur Mur.

⁶ Ar.

⁷ Gloew.

MARWNAD MADAWG AB MAREDUD.

Gwalchmai ab Meilur ai cant.

Caru Duw diwellig ymdired
Cyrchaf car cerennyd avneued
Car am oedd nym oes
Corawg fynawg foes
Corf eirioes, aur fy nghed
Caru dyn nid dilys ogoned
Can dyddaw i fraw frwyn dynged
Cerais ud Powys
Cerifi fordwys
Cosb lloegrwys llaw hyged
A hedyw ni hawdd wyf oy fyned
Nym byd bun nym beidd dyn dyhuded
Dyhed dym goryw
Diwed arwyd yw
Diliw ryw, rin golled
Rewin mawr am wyr wawr waredred
Rwysg heb warth
Rwyd o'i barth ymborthed
Rydost fy mhenyd
Rydrwm fy nhristyd
Rym ergyd oed goded
Rag galar garw afar efrifed
Ryfei farw cyn Madawg mad aned
Cynawon cadud
Cadr feib Maredud
Cad gyhud gynnired
Cyn arfod yn oes fod fy nghed
Mor gresin frenhin gwyn gogoned
Gruffud gredf uwel
A grym hy hywel
A hywyd oloed
A hwyaf arnaf ernywed
Ar deurud Fadawg fod tudwed
Tudwed to yd edrith fyth fyd cymry
A chymri a chymrwyn
A chymradw a hirgawd hirgwyn
A higur o dolur ei dwyn
Ac i duw o'i dawn
Yd archaf i arch iawn
Awdl frwyth lawn
Frwyth gymmwyn

Cyfednig goilig gal wenwyn
 Cyfeisor êchdor ach drylwyn
 Trilliw ei lafnawr
 Treulyn ysgwydawr
 Trylew fawr falch derwyn
 Tyrfa torf terfysg heb difwyn
 Heb diwad yn orwlad orllwyn
 Gorllecheisi eisiau
 O'i oesfriw acsfrau
 O'i angau anghlucar
 O freidin freenhin freidgar
 O Fadawg o'i fod yn daear
 O nenbren Powys
 O draig dragonwys
 O diphwys ei dafar
 O difeithiad Lloegr llafn dyar wrth ud
 Nyd wrth fedr ei alar
 Galwaf Duw gan deifniawg adfar
 Gal ofyd huenyd huarwar
 Hywir draws draglew
 Hywerth feirch orthew
 Eurllew llech ysgar
 Lluch ysgwn pan esgen ufeliar
 Llawch eirchiad llaw borthiad adat
 Llerw falch farchawg
 Llafr fawr fam Fadawg
 Llary llysawg lluosgar
 Llywelyn llyw diarchar
 A llawen cyn y bo llafar
 Llawfryded frydau
 Yr Madawg ys mau
 Marth gofiau gyfesgar
 Aes gychwyn ysgwyd wyn wanar
 Ysgor corf ysglyf torf taerfar
 Esgud ei angad
 I esglywu gwlad
 Gwleidiadon gyngwasgar
 Gwae gymry gymri gyfagar
 Goloed grud hyged hygar
 Hygar glew hael ud
 Hael fab Maredudd
 Hawl odrud gwaedreid cad
 Ced eglur cedeirn gur gyrthiad
 Cad amlwg crai cyflwg cywlad
 Cywleidiadon cyhoed nerth oed nawd
 Cun gynnawd gynunifiad

Cenytesid llawr llwyr drefad
 Llesgen deg llysoed cyfarad
 O ben Pumlumon
 Hyd borth Caerlleon
 Pair dragon draig furthiad
 O Fangor fangeibr oleuad
 Hyd orwyd Meirionyd meidriad
 Medresid mawr ri
 Mawr ran gan deithi
 Arwystli arwyste rad
 Aur hwysgynt wyr Bledynt bleiniad
 Aergorf torf terfyn achubiad
 Och Duw na dodyw
 Dydbrawd can deryw
 Derwydon weini nad¹
 Diwreidiws Powys peleidriad ryfel
 Ry farw ud gwlyb ystrad
 Astrus chwedl ry chweiris i Gymry
 Ystryw chwerw nid chweriau i ryle
 Ail marth mawr mor de
 Ail yrth ail syrth fe
 Ail gawd gne gnawd gyfre
 Ail diliw dilain draig erhy
 Ail dyd brawd braw ystawd ystle
 Ail llam am edfyn
 Yw llad Llywelyn
 Ail dechryn am dechre
 Ail dewr ud ai trymgud trymde
 Ail drais wael am hael am hynny
 Am orwyn Bledynt
 Ym gorflawd lledeynt
 Aml edfynt am dyle
 Aen adfod arth arfod arf he
 Heb edfryd y'ngweryd wely
 Gwelais dorf am dwr
 Gwelais wyr am wr
 Am wledig Edeyrniawn
 Gwelais frad a chad a chamuwn
 Cyfrwng llew a llyw Merfyniawn
 Gwelais Loegr y'ngrwn
 Gwelais ais yn dwn
 A thonwaed ar estrawn

¹ Neu, veinin ad.

Gwelais haul yn heiliaw ban llawn
 Yn medu medged i oru eirchiawn
 Gwelais wehelyth
 Ac eu trefnau tryth
 Ac y treth ni ogawn
 Gwelais gynt wy cenynt cw dawn
 Rag Madawg mechdeyrn Lleifiawn
 Lliaws twr twnfriw
 A gwaed freu am frin
 A Ffranc trwch trathawys
 Lliaws torf o derwyn Argoedwys
 Am ud glew a glywid a Lloegrwys
 Lliaws bard a borthid ar ei wys
 Ar ei fed o felged gwlad achrwys
 Lliaws eurfeil fawr
 Yn llys llary a llawr
 Heb hyd fawr orffowys
 Lliaws aes esmwyth falch Gaerwys
 Ar ei helw a hwylynt trallynwys
 Lliaws cledyf clauer
 A glaif rud raid aer
 A gawr daer drag i wys
 Lliaws teth rag treth tra brimwys
 A bydin a bedrawd tu eglwys
 Lliaws gorwyd gwelw gwalch frowys
 Frwysg fferffraeth fraisg grawn faoth grewys
 Lliaws gwinau fadw frawd tywys
 Tu hir tref tremyniad amdyfrwys
 Lliaws llwyd a llai
 Lliaws erch erfai
 Lliaws grai grym diffwys
 Lliaw coch ceinwiw
 Cynfyn ford fawliw
 Felaig riw redecdwys
 Lliaws du a dwn a mygdwn melyn
 A milwyr dragonwys
 Can ry gallas Duw draig Powys
 Crei dechryn dechreu garawys
 As rodwy fy ren reidun drugarawg
 I Fadawg fad gynawys
 Gan lain y'nglan Baradwys
 Gan engylion gloywon glwys.

DIWEDD.

Add. MS., 14,869, 65b.—No. 34.

MARWNAD VADAWC VAB MAREDUT KYNDELW

AI CANT.—A.D. 1159.

Kyuarchaf ym ri rad obeith
 Kyuarchaf Kyuercheis ganweith
 Y bronï prydu om prifyeith ourgert
 Ym arglwyt gedymdeith.
 Y gwynaw madawc metueith ei alan
 Ae alon ym pob yeith
 Dor ysgor ysgwyd ganhymdeith
 Taryan yn aewan yn eurweith
 Twryf gruc yg gotuc yg goteith
 Taryf esgar ysgwyd yn dyleith
 Rwyf myrt kyrt Rertoryon wobeith
 Rut dilut diletŷf gedymdeith
 Ry gelwid madawc kyn noe leith
 Rwyd galon dinogyon diffeith
 Rwyf attaf attes vy gobeith
 Ryt wiscoet wesgwyn ganhymdeith
 Rut ongyr bran vab llyr lledyeith
 Rwyf y glod o gludaw anreith
 Rutuoawc vaon ny oleith
 Rad wastad wystlon ganhymdeith
 llauyn arurad ygkad yg kunlleith
 llauyn gwyar a gar o gydweith
 llaw estud dan ysgwyd galchureith
 llyw powys penes diobeith
 hawl ofyn gwr ny myn mabweith
 hwyl ysgwn ysgwyd pedeiryeth
 hil teyrn yn heyrn henweith
 hael vadawc veuder anhyweith
 Can deryw darvuam oe leith
 Can daerawd darvu gedymdeith
 Oet beirtgar bartglwm diledyeith
 Oet kadarn agor dyfynuor diffeith
 Oet hir y drwyted oet hyged hygar
 oet llauar hygar oe gruarweith
 Oet buelin blas gwanas gwaedreith
 Oet eurllew o aerllin gadyeith
 Oet diuarn gadarn gedymdeith vubyn
 Oet dyrn yn heyrn haedarn daleith
 Ae diwet ysbo can bu y leith

y diffwyn y cam gymeint y affeith
yg goleuder seint yg goleudeith
yg goleuad rad rydid perffeith.

Add. MS., No. 14,869, fo. 68 to 71.—No. 36.

BIEINGERT EUA VERCH VADAWC. M. MAREDUT.
KYNDELU AE CANT

Gorvynawc drythyll goruynt a dygaf
urth ar a volafa voleisy gynt
Kymrawd ewyn dwfyr ae dyuriw gwynt
Kymraec laedec o lys dyfrynt
Kyfleuer gwawr dyt pan dwyre hynt
Kyllew eiry gorwynn gorwyt epynt
Rin woleith woletyf woleu dremynt
Riein nym rifei y ked am riuynt
Rianet iti a dywedynt
Rieingert eua a vawrheynt
Tremyn y treitwny treuyn agodwynt
Treitlo glyw powys pei am getynt
Pan dreiteisy yno ynyt oetynt
Trwy fenestri gwydyr yt ym gwelynt
Try belid wylein a wyllynt arnaf
Treul attep attaf a danuonynt
Hawen y carwn y Kenym kerynt
llawuorynyon gwery gwiryon oetynt
Amgall a bwyllad a bell bwylynt
Am gyndelw brydyt yd bryderynt
Gorvynawc drythyll gorwych yolwyf
gordawc pall ourawc pell mas gwelwyf
Goruelyn called colledic wyf
Colleis gall attep y nep am wtoyf
ym pwyllad newid neud adwyf am vun
ym anhun anhed kyd ry . . . s porthwyf
Gorthewifi wrthyfy gwerth uy hirglwyf
nyd gorthaw a wnaif wrth a garwyf
Keladwy lywy liw tonn am rwyf
Rwy geunyf gennyd yr nad ydwyf
Cadyr am neid ganneid ged ath yolwyf
Cany wewnedy crof yr a ganwyf
Na wna ni veinwen val na hunwyf
Nyth wnaif ernywed yr nath galiwyf
Nyd yr chwetyl amgen yt amgyrwyf

Namyn amgaru ny gerytwyf
 Nym dawr verch pennyaeth pryd nath welwyf
 Nyd yr keisyaw tal tros a ganwyf
 Goruynawc drythyll gortyuyn dy uyned
 Gwrthrych lys leissyawn y ystlyned
 llys y daw deon yw darymred
 llys eua y veirt y digoned
 llysseit y hirdwst oe heur duted
 laes weim gall wenngaun wenngaen dered
 llif dragon vaon valch y tryged
 lliw ewyn vryw tec rac tonn nawued
 Nawued rann ym poen yr pan aned
 Nys ryborthes nep na thebyked
 Ny riuaŷy ar vun vod yn galed
 Nyd clod uyg gwrthod gwrthuy naed
 A dywed yno emwed o honaf
 A dywan attaf ac attep ked
 Ac yrof na chel vy ryweled
 Ac yrti yt wyf o nwyf nym kred
 Ac yrod titheu nam amheued
 Ac er peryf nef nam diuanwed
 Diuanw am goreu kyn nom gwared
 y gwaret oet reid pei rybuehed
 Gwarvart wyf iti o dyllyed
 Gwar eir ym kyueir nym kyuaered
 A chenym karo nam ceryted uyth
 om karytawd nawd nam ditoled
 Pell ym treit treitgof oe rygollod
 Preit preitwyr preitwyr yg kynired
 Pargoch gad gadarn rac calchdoed
 Pergig kynverchin kym noe vyned
 Gwedy hael ywein hawl ordiued
 hwyl dihwyl diofyn am y drefred
 neud wy æ gofwy nyd gouyged
 Goualon eilon aelwyd reged
 Goruynawr drythyll gortyfyndy gyweith
 Gortawn ked kyrtded uawr kertawr kywreith
 Gortyfuyad bual buarth metueith
 Goreu ar veinwen vyned eilweith
 Na chymyt a hi o hir obeith
 Na chymer wrthep a dan wrthyeith
 Nyd af y ar hir dwf ny dal hirdeith
 Y ar draid awel y drydweith
 Ny theweis er moed oe moli mal drud
 Ny pheir gosfymud ym gosfymdeith

Ac nym rify gwenn rein ryuet a weith
 Ac ym vet y llaw uy llawen reith
 Ac nyd oes uart dwfyn dinus gyfyeith
 A garwy yn hwy o hir obeith
 Nym athreity meingann meingadyr y hystlys
 Nyn hu vrys oe llys y laes ymdeith
 Gwiryon dec dawel y chyuaryeith
 Gwann detyf dof ym cof ym canhymdeith
 Gwery uanon vanwl gwar uetwl veith
 Gorne gwawr vore ar vor diffeith

Goruynawc drythyll gortyuyn syll fy na saffwy
 y saffwn yt wyf o nwyf neud rwy
 Neum rydraeth hiraeth uetnaeth uaccwy
 Am ary garafy keuym karwy
 Neud llutedir glann rac glas vordwy
 Neud llawen awen awel neud mwy
 Neud llawer ym llify lliw amaerwy sonn
 ban llewych y bron ger e breichrwy
 Golwc dof dewis gan ac syllwy
 Goleuliw golwc yr ae gwelwy caffwy
 Gweleisy ystlys glwys gloyw y gylchwy
 Ny ry welis tec nwy ry gwelwy
 Ac adan rut ein ruteur vodrwy
 Ac veh wynef gwyn gwineu vagwy
 deuawd a gadwaf can ae catwy
 A berthyn rae dyn nwy dylynwy
 uy rin a rein nys rybuchwy
 nys gwybyt rewyt nys ry gelwy
 Keledir uy hun yn hir ofwy lle
 Yn lledrad vore gan auarwy

Goruynawc drythyll gortyuyn dy gywir
 eil gwynn goruynawc gorpwy enwir
 manyled meinwenn mal yt yolir
 mal yd ardunaf ym ardunir
 Ardunedir dyn a dwe y ffynant
 ardunant molyant mal yd glywir
 A glywch chwi deon adywedir
 A dyweid riem ny ry gebbir
 yg golud ambio amyl ym rohr
 nyd amgen ym ryt nym rybuchir
 Handid om kyuoeth om kyuarch pan wyf
 om rieu om rwyf ry gystlynir
Bart llywelyn hael hud ym gelwir
 Geleurut gelyn y bob enwir

Enwawc ym keinyoes ym keinnygyr
 Anwar vy lluchwar onym llothir
 Pall gwyluann gwylein gwylualch wrth gertawr
 o ruteur gwerthuar y gorthoir
 Pellynnic vyg cof yg caerwys dir
 Petestrie yolic pa hyd yth yolir

Add. MS., No. 14,869, fo. 66b to 68.—No. 35.

ARWYREIN EWEIN VAB. MADAWC KYNDELW
 AE. CANT.

Ardwyreaf dreic o drud veith awen
 llew llawen llawr osbeith
 Llewenyf llu bedyt bydreith
 llyw auaw llauyn eurlaw aerlleith
 llary y wein lloegyr dilem dileith
 llid ysgwn ysgwyd pedeiryeth
 Pergyg glyw glewdraws maws metueith
 Par greulyd peir gwrhyd gwr roith
 Pedrydawc pwyllawc pwyll goteith
 Pell y glod o gludaw anreith
 Preit wasgar dreisuar driseith gyuarpar
 yg gwear yg gwynyeith
 By gelwir gelyn agkyfyeith
 Geleu rut geloreu dyrreith
 Gretyf diletyf dilut gyuarweith
 Glew difraw glyw gaullaw gunlleith
 Brys yg gwrys yn efuys vuyn wreith
 Bryd yg gryd yg greidyawl afeith
 Breist abrwyst abrwysgyl anorreith
 Bleit a blwg ablaengar gyweith
 Bro amnawt oesgawt oesgeith y gynnygyn
 y gynhal nyd hawt weith
 dremhynt hynt sirualch walch osteith
 dremrut prut preityawr rwy canwreith
 dor dewdor deon arwyreith
 doeth dewr goeth dewrglod ganhymdeith
 drud aperlud aerlew yn aerlleith
 dwys aergwys aergun gedymdeith
 dwrn dradwrn dradegyn yd peith
 dynn heyrn hadarn y daleith
 Brt drydar arwar anoleith
 Braw broundor bar dyfynuor dynynueith

Blawt esgar ysgor yn diffeith
 Balch eryr baran llyr lledyeith
 Brad eurgurwydyr gynurwydyr gynureith y daryan
 yn aerwan yn eurweith
 Byrt kyrt cadw ag kadw agkyureith
 Breint ongar angert ag kyuleith
 Brein borthyad gweiniuyad gwinueith
 Gwin a met a metgyrn ruy meith
 By talaf ym rwyf om rwylweith molawd
 nyd molyant o uriweith
 Dolw ym peirch a meirch mygyr hydeith
 Mynw eilon mal gwyllon gwellueith
 delw ym daw oelaw lawer gweith
 Prist ragor plu porfor perfeith
 delw yt wytt pen rieu penn reith
 yt wyf pen prifueirt om prifyeith
 delw yt wytt wawr soryf coryf kyureith
 yt wyf dann deduryd wyd oleith
 nyd wyf uart dylaw wyf dyleith ar gert
 wyf dilut ym pob yeith
 Bym keinuyt om keinualch areith
 Aros gwarth yr gwrthod ayeith
 Nyd wyf dlawd om gwawd om gweiuryeith
 Gweiuryd bryd bryssyaw y ymdeith
 Heirt veirt vut ar ueirch rut rawngeith
 Hael hebod ny hebafe nosweith
 o honawd handid uy gobeith
 O honaf hanbych well ganweith

ENGLYNION A GANT CYNDELW

Y Ywein mab Madawc.

Ywein aer dilein a dylef yg gawr
 A llafnawr llat heb rif
 Ac o du gwaedlafyn gwaedlif
 Ac ar dir kynnygyn kynnif
 Kynnytwys aeruleit aerulawt teyrnet
 Teyrnas gyuadrawt
 Ny bu trwy hunaw tra hawt
 Ny bu trwy gyscu gasgawt
 Gosgortuawr keduwyr cadw amuod wrthyf
 Y wrthyd nam gwrthod
 Om bot ny bytwn hebod
 Nyd ef oet uy mot uy mod

Gan vod yn unvreint yn unvryd am llyw
 Llaw wrydet nym ergyd
 Dragonawl wrawl wrhyd
 Dreic wynua dragon wynuyd
 Gwynuydic y ueirt oe uawrdawn rebyt
 Gwr am ryt rut eurdawn
 Arleg toryf rae turyf kamawn
 Ual twryf ebyr yn llyr llawn
 Llawn am lyw estrawn am lyw ystrad mawr
 Gwyr am lawr gwyr amlad
 Ac yn dyt rebyt rotyad
 Rotyon o ueirch rutyon rad
 Rad wallaw anaw yn oed awyt kyrt
 Cawt arnaw ny gyflwyd
 Pryder dragon rotyon rwyd
 Prydein glawr eurglawr arglwyd
 Arglwyti gyntwryf gyntorawr yn toryf
 Yn tervysc bytinawr
 Marchawc balch bwlch y aesawr
 Meirch anvonawc mynawc mawr
 Mawr ged agkaled ygkalan yonawr
 Mawr llyw llawr llaw gyfran
 Pan dygyrch cludveirch cloduan
 Pan vyt hyd kedwyr am pann
 Am pennaeth yt ym am pennaf terrwyn
 Tyrrant veirt am alaf
 Teyrneit hael teyrnaf
 Teyrnet orset orsaf
 Nyth orseif esgar esgynvaen mawruro
 Mawrvrydic yth adwaen
 Gwawr glyw glew diuwg blwg blaen
 Gwalch yn eurgalch yn eurgaen
 Eurgolofyn arwr yn arwein eurgrwydyr
 Yn eurgrein gywyrein
 Yn aergreu mawr yn aergrein
 Ergryd byd bid rac ewein. Ewein.

 AWDYL I EWEIN.

Ewein arwyrein yr oroet ar bawb
 O bybyr genedloet
 Mygyr varchawg deifnyawg da oet
 Mygedvys y magadoet.



Auch rotaf arawd arovun a wnaf
 Aruogyon gydyhun
 Ygwyth lid yggwythlawn orun
 Yg gwaedlann yg gwaedle gwytgun
 Auch rotaf arawd auch rotyon am keidw
 Ked wallaw kaduaon
 Bendith Duw gennwch gynureinyon
 Guawd y vart vendigaw haelon
 Auch rotaf arawd aerwosgryn Bowys
 Argoedwys dwys dengyn
 Uy mawret uy mawreir ae mynn
 Uym bareu uym bar an kychwyn
 Auch rotaf arawd aerdihaunarch wyr
 Nym gwehyr gwahan arch
 Neum kymwys dreic Bowys trwy barch
 Neum arwar neum car neum cyuarch
 Cyuarchaf y Duw cyfarchdawn volyant
 Y vilyoet enwogawn
 Eurdorchawc uarchawc ueirch agkrawn
 Eryr gwyr gwelygort lleissyawn
 Eil welygort vawr veirt wellig am peirch
 Ar ugyrueirch ar ugyr uyg
 Bleityeu toryf leruyse diechyg
 Bleinnyeid kunyeid kadellig
 Trydet welygort trydar ordiuwg
 Treis wollwg vllwg vlaengar
 Lloegyr llutyeid llofrutyeid llachar
 Yoruethyawn y vurthyaw esgar
 Pedwaret welygort pedweryt molawd
 Molafy ly ae dyrillyt
 Mawr doryf daryf gyuaryf gyweithyt
 Madogyon Madawc essillyt
 Pymhed welygort pymhedran om kert
 Keritor yn eu bann
 Aerwyr gawr arnod vawr varan
 Arotyawn creulawn rac creulann.
 Chweched athrugar athraon Cadwallawn
 Eil llutyawn llafyn rutyon
 Kynnewid eruid aruogyon
 Kynnifyeid kunyeid Caer eillyon

Seithued welvort oleugor tros wawd
 Ae traethawd traethitor
 Gwrt uytin veityeid yn Tewdor
 Gwyr weirnyawn gwrhyd diachor

Wythued iwyth gynnwyth gynwan eu detyf
 Eu dewis gyflauan¹
 Llawen doryf am goryf am gyurdan
 Llaurotyon llofrutyeid garthan

Nawued eu rined rut wet yg kyfranc
 Kynn bu tranc eu trosset
 Tygyryawn tyghed oruolet
 Ny charws tyngyr tagneuet

Decued yw am klyw om clud eurdaun kert
 Kenitor canys iawn
 Toryf ysgwn ys gnawd yg camaun
 Taryf rac cad rac kwcwll urryaun

Undec uad awen vndecued awyt
 A weinyt vyn tyghed
 Om gwawd rann om bann om bartged
 O walch ualch o weilchyawn² giwed

Deudecued amgen am geinwiw garthan
 Gyrth yn gwan rac gwaeduriw
 Hydyr eu gwir or gwr ny diw
 Hil gwryaeth ysgoew ysgwyduriw

Trydet yw ar dec a digawn raclod
 Yn ragod ragor dawn
 Flam luchlam y luchlat estraun
 Faw gynghyr fwyr wyr fynudyawn

Pedwaret ar dec ardunyant a geiff
 Ardunwawd diatrec
 Kynnifyeid cynnygyn ogywec
 Cyndrwyn Kyndelw ae hanrec³

Auch rotaf arawd orawen gyffes
 Auch rotes auch reen
 Wrth auch bot auch bod yn llawen
 Wrth auch bryd auch breint o ueigen.

¹ Eu dewis gyflan.

² Neu, feilchyawn.

³ v. f. 10.

BREINYEU GWYR POWYS CYNDELW AE CANT.

Kertawr huenyt huanaw auch mawl
 Kert hep dawl heb dwyllaw
 Kert uchel antawel antaw
 Nyd kasgert kosgort Dyssiliaw
 O dawn mawr mab Duw dylyaf ardelw
 Dull kynhelw kynhalyaf
 O gerteu bleityeu blaen gwyrhaf
 O ganon kertoryon kanaf
 Canaon Selyf Seirff Cadeu meigyen
 Nyd meigoll y kigleu
 Kynniuyeid kynneurawd oreu
 Kynnytws brenhinnet breinyeu
 Cynnytws Powys per uolyant yr pell
 Nyd pall yr digonssant
 Dragon dwfyn deuawd a gadwant
 Dreigyeu dewr deu pryd ny dalyant
 Ny thelir o wir o wreitrwynt breisc
 A brwysgaw yn rodwynt
 Ebediw gwr briw braw dygwyt
 Yn dyt brwydyr rac bron y arglwynt
 Ny thal gwyr Powys henn reith ar Gymry
 Gan gymryd ag kyureith
 Wedy treul trylew dioleith
 Wedi trin traean o anreith
 O anreith y dyvu dioual anrec
 Anrydet kyuartal
 Ermydet terrwyn teyrnual
 Eur hybarch hebaue a bual
 Buant kyd yg gryd yg gretyf kyuaruod
 Kyuaruagyon diletyf
 Y wrthod annod ac annetyf
 O greulan o greulawn gynnetyf
 Cynnetyf gwyr metueith metgyrn ortyfneid
 Metgwyn greid gretyf heyrn
 Gwyllyoet gynt ny gedwynt gedeyrn
 Gwyl bentau am dan am deyrn
 Cynnetyf y aergun argoedwys werin
 A warawd rac Lloegrwys
 Rann y vrawd y vreint ae towys
 Rann y chwaer ny cheir o Bowys
 Cynnetyf y Bowys benn ymadrawt gwyr



Vch gwiraud eur gymlawt
 Yn nep llys yn nep lle anhawt
 Nad ef daw ar eu llaw lledcant
 Cynnetyf y Bowys kynossod yn aer
 Yn aros eu raelod
 Ym blaen cadeu cadw aruod
 Ac yn ol diwetwyr dyuod
 Cynnetyf y Bowys ban el ar dremyn
 Y deruyn diogel
 Na bo tro tramwy gyuarhwel
 Na bo caeth na bo carr dichwel
 Cynnetyf ywch Bowys ban wnaethauch gorassaf
 Auch gorset na bei gaeth
 Glyw gwyrthuawr gwyrthodwch chwi et waeth
 Gwrthodes rywyr righyllaeth
 Cynnetyf yr dreigyeu uegys dragon berth
 Ny borthynt anetuon
 Yn eu byw ar eu ryw rotyon
 Na rennid ranneu kynytion
 Cynnetyf a waraud y werin argoed
 Nyd argel om bartrin
 Nas gouwy gordwy na gortin
 Goual tal teledic brenhin
 Cynnetyf yr cedwyr ced ysgein y veirt
 Cedweilch heirt hart yd uein
 Eil gwerth gwarth gwrthodes kynvein
 Eil gormeil gormesgylch rien
 Gwrthodwch auch cam cenedloet—Powys
 Peues cyrt a chyhoet
 Glyw kyrchuawr kylchynueirch nyd oet
 Gwgl hebauc hebock neud adoet
 Nyd adoet uyn dawn yn ouer—om gwlad
 Am gwledic ae dirper
 Nym gwna tro treigylueirt un amser
 Nym twyll pwyll pam ym kyuarcher
 Gwyr Powys pohyl disgywon
 Cad orllawes orllawen
 Podeir kynnelyf cadw cadyr vrten
 Ar dec yr dugant o ueigen.

MADAWG MADOGYON, who is mentioned at p. 145, was descended from Llywarch Hên (v. p. 10), and was the ancestor of Llywelyn Eurdorchog, Lord of Iâl and Ystrad Alun.

7



Dinas Bran--South East View.



CHAPTER V.

GRUFFUDD MAELAWR succeeded his father, Madog ab Maredudd, as Prince of Powis Fadog, in 1159, but the only lordships he had left him by his father were those of Maelor Gymraeg or Bromfield, Maelor Saesneg, Chirk, Mochnant is Rhaiadr, Iâl, Yr Hôb, Nanheudwy, Glyn-dyfrdwy, and half of Cynllaith. He bore, *argent*, four pales *gules*, a lion salient *sable*.

In 1163, Henry II came with an immense army into Wales, composed of troops from England, Normandy, Aquitaine, Anjou, Bretagne, and Flanders; and the Lord Rhys ab Gruffudd, Prince of South Wales; Owain Gwynedd, King of North Wales, Gruffudd Maelawr, Prince of Powys Fadog; Owain Cyfeiliawg, Prince of Upper Powys; Cadwallawn ab Madog, Lord of Maelienydd; and his brother, Einion Clûd, Lord of Elfael; Iorwerth Goch, Lord of Mochnant, and other chieftains, opposed him with all their forces and united power, and the action of Berwyn took place, in which the king was put to flight; and, in his anger and wrath on that account, he put out the eyes of the hostages he had received some time back from the Lord Rhys and Owain Gwynedd. These were, Cynwrig and Maredudd, the sons of Prince Rhys ab Gruffudd; and Rhys and Cadwallawn, the sons of Owain Gwynedd. He likewise pulled out the eyes of three hundred of the Welsh taken in war; and this the

king did with his own hand,¹ following, thereby, the example of the Assyrian monarchs, who blinded their captives by the point of the javelin, as shown in the Assyrian sculptures.

Dr. Powell of Rhuddallt, the Welsh historian, states that—

“Henry had assembled a vast army at Oswestry, and Owain Gwynedd had collected all his chieftains, with their dependants, at Corwen in Edeyrnion. The king hearing that his antagonist was so near, resolved to bring the matter to a speedy decision. He therefore marched towards him, and, finding himself entangled in impenetrable woods in Glyn Ceiriog, and recollecting his ill fortune among the forests of Eulo, directed his vanguard to make the passage clear by cutting down the trees, in order to secure himself from ambuscade. The pikemen and the flower of his army were posted so as to cover the workmen. The spirit of the common soldier of the British army grew indignant at this attempt of the English king, and, without the knowledge of their officers, fell with unspeakable fury on these troops. The contest was violent; numbers of brave men perished, and then the Cymru retired to their camp at Corwen. Henry gained the summit of the Berwyn, but was so distressed by dreadful rains, and by the activity and prudence of Prince Owain Gwynedd, who cut him off from all supplies, that he was obliged to return ingloriously, with great loss of men and equipage.”²

This conflict is called the battle of Crogen; for it was fought beneath the walls of Castell Crogen, the present Chirk Castle. Near the battle field is a place called Adwy'r Beddau, *i.e.*, the Pass of the Graves of the men who were slain in the action.

The account of this battle is thus given in another of the *Bruts*—

“Y vlvwydyn 1163 y diffeithawd Dauyd uab Owein Gwyned, Tegigyl, ac y mudawd y dynyon ae hanifeileit y gyt ac ef hyt yn Dyffryn Clwyd. A gwedy tebygu or brehin y bydei ymlad ar y Castell a oed yn Thegygyl (Tegeungl) kyffroi a oruc drwy dirvawr vrys a dyvot hyt yn Rudlan a phebyllu yno deirnos. A gwedy hynny ynchoelut y Loegr, a chynnullau dirvawr lu y gyt ac ef a detholedigyon ymladwyr Lloegyr a Normandi, a

¹ *Brut y Tywysogion.*

² Dr. Powell, Vicar of Rhiwabon.

Fflandrys ac Angiw a Gwasgwin, a holl Brydein a dyvot hyt y Groes Oswallt, gan dar paru alltudaw a difetha yr holl Vrytanyeit. Ac yn y erbyn ynteu y deuth Owein Gwynedd a Chatwaladyr veibion Grufud ab Kynan a holl lu Gwynedd y gyt ac wynt. Ar Arglwydd Rhys ab Grufud a holl Deheubarth y gyt ac ef. Ac Owein Keveilawc a Iorwerth Goch vab Maredudd a meibon Madawc vab Maredudd a holl Bowys y gyt ac wynt. a deu vab Madawg vab Iorwerth, ac holl gyfoeth y gyt ac wynt. Ac y gyt yn gyfun diergrynedic y doethant hyt yn Edeirnawn, a phebyllu a wnaethant yn Coruaen. A gwedy trigyaw yn hir yn y pebyllen yno heb arueidaw o un gyrchu at y gelyd y ymlad. llidyaw a oruc y brenhin yn dirvawr. a chyffroi y llu hyt yghoet Dyffryn Keirlawc. a pheri torri y coet ac burw yr llawr. Ac yno yd ymerbynyawl ac ef yn wrawl ychydig o Gymry etholedigion y rei ny wydynt odef eu goruot yn awsen y tywyssogyon. A llawer or rei kadarnaf a dygwydawd o bob tu. Ac yna y pebyllyawd y brenhin ar bydinoed. y gyt ac ef. A gwedy trigyaw yno ychydig o dydyeu y kyfarsagwyt ef o dirvawr dymestyl awyr a thra llifeireint glawogyd. A gwedy pallu ymborth idaw yd ymchoelawd y pebylleu ae lu y vaestir Lloegyr. Ac yn gyflawn o diruawr lit y peris dallu y gwystlon a vuassei ygkarchar gantaw. Yr ys talym o amser hyn no hynny. Nyt amgen deu uab Owein Gwynedd, Kadwallawn a Chynwric a Maredudd uab yr Arglwydd Rhys a rei ereill. A gwedy kymryt kygor y symudawd y lu hyt yg kaer Lleon. ac yno pebyllyaw a oruc llawer o dydyeu yn y doeth llogeu o Dilyn ac or dinassoed ereill o Iwerdon attaw. A gwedy nat oed digawn gantaw hynny o logeu rodi rodyon a oruc y logeu Dilyn ae gellwg drachefyn ac ynteu ae lu a ymchoelawd y Loegyr."

In the year 1163, David, the son of Owain Gwynedd, ravaged Tegeingl, and removed all the men and animals with him to Dyffryn Clwyd. And when the king heard that there would probably be a battle at the castle in Tegeingl, he was alarmed, and came with great speed to Rhuddlan, and encamped there three nights. After that he went to England, and collected a great army with him of the choicest warriors of England, Normandy, Flanders, Anjou, Gascoigne, and all Britain, and came to Croes Oswallt, with the intention of exterminating and destroying all the Britons. And against him came Owain Gwynedd and Cadwalladr, sons of Gruffudd ab Cynan, and the whole army of Gwynedd with them ; and the Lord Rhys

ab Gruffudd, and all South Wales with him ; and Owain Cyfeiliog, and Iorwerth Goch ab Maredudd, and the sons of Madawg ab Maredudd, and all Powys with them ; and the two sons of Madawg ab Iorwerth, and all their wealth with them, and they came altogether as far as Edeyrnion, and encamped at Corvaen. And after a long encampment there without any sign of fighting, the king was greatly enraged, and marched his army to the woods of Dyffryn Ceiriog, and cut down all the trees. And there opposed him a few noble Welshmen, and many of the strongest fell on both sides, and then the king and his army encamped, and, after he had been there a few days, they were overtaken by a terrific thunderstorm, and their food failing them, he returned with his tents and his army to England. And full of great anger he caused the eyes of the hostages to be taken out who had been a long time in prison. No less persons than two sons of Owain Gwynedd, Cadwallawn and Cynwrig, and Maredudd, the son of the Lord Rhys, and many others. And after having taken counsel, he marched his army to Caer Lleon, and there he encamped for many days, till the ships from Dublin and other cities of Ireland came to him ; and when they came there was not enough, so he made them presents, and returned with his army to England.

Amongst those who greatly distinguished themselves at the battle of Crogen was Ynyr, the son of Hywel ab Moreuddig ab Sanddef Hardd, or the Handsome, Lord of Mortyn or Burton and Llai, in the parish of Gresford, and as a reward for his bravery, his Prince, Gruffudd Maelawr, drew his four bloody fingers over the shield of Ynyr from top to bottom, and told him to bear that as his coat of arms, which thus became *argent*, four pales *gules*, and at the same time conferred upon him the township of Gelli Gynan in Iâl. This coat was afterwards changed to *gules*, three pales *or*, in a border of the second, charged with eight ogresses.

In 1164, Owain Fychan, Lord of Mechain, son of Prince Madog ab Maredudd, and Owain Cyfeiliawg, took

the whole territory of Iorwerth Goch, Lord of Mochnant, and shared it between them, as previously stated. In this partition, Mochnant is Rhaiadr fell to Owain ab Madog, and Mochnant Uwch Rhaiadr to Owain Cyfeiliawg. But Owain Gwynedd, and his brother Cadwaladr, Princes of North Wales, and the Lord Rhys ab Gruffudd, Prince of South Wales, came against Owain Cyfeiliawg, Prince of Upper Powys, who had now allied himself with the English. They took Caer Einion from him, which they gave to his cousin, Owain Fychan, son of Madog ab Maredudd, Prince of Powys, and from thence proceeded to Cyfeiliawg, and took the Lordship and Castle of Tawolwern, and this was given to the Lord Rhys ab Gruffydd, as it was said to have formerly appertained to his dominions.¹ But Owain Cyfeiliog, having obtained the assistance of the English, burnt the Castle of Caer Einion to the ground.

In 1185, died Hywel ab Ieuaf, Lord of Arwystli, and was honourably buried at Strata Florida Abbey; Meurig, Abbot of Cwm Hir; David, Abbot of Strata Florida; and Ithel, Abbot of Strata Marcella. (*Brut y Tywysogion*.)

Prince Gruffudd Maelor appears to have resided chiefly at the Castle of Dinas Brân, in Nanheudwy. He was a prince of great wisdom and experience, excelling all the princes and nobility of his time in prudence and generosity. He died in 1190, and his body was carried with great pomp from Castell Dinas Brân to Meivod, and honourably interred there, in the church of St. Ty-silio, being attended by most of the persons of the highest rank throughout the whole country.²

He married Angharad, daughter of Owain Gwynedd, King of North Wales, by his second consort, Christina, daughter of Goronwy ab Owain ab Edwyn, Prince of Tegeingl. By this princess he had issue four sons and three daughters:—1, Madog, his successor; 2, Maredudd, who had two sons, Gruffydd and Maredudd Fy-

¹ *Brut y Tywysogion o Llyfr Coch o Hergisi*.

² *Harl. MS.* 1981.

chan, who both died December 7th, 1269, and were buried in the church of the Cistercian Monastery, "De Valle Crucis", in Glyn Y Gwystl, as is stated in the *Welsh Chronicles*;¹ 3, Roderig, who married Beatrice, daughter of David le Clerc, Baron of Malpas, *argent*, a cross flory *sable*, son and heir of William Belward, Baron of Malpas; and, 4, Owain, who died in 1197. The three daughters were:—1, Christina, who married Meurig ab Rotpert ab Hywel; 2, Catherine, *ux.* Rotpert ab; and, 3, Gwenllian Fechan.

LLYMA DEIRAWDL

A gant Llygat Gwr y Ruffut uab Madawc.

I.

Hanbych well Ruffut ueirt unt uydked
 Hael Cloduawr curwaur arwyp gerted
 Hyneuyt Powys peues uyged hir
 Perchen gwir a thir a theyrnged
 Post Prydein vrtein wrt gyhussed
 Pennydur llafyndur llaw egored
 Penducic gwledic gwlad amgyfred naf
 Kawssam ny ut pennaf pan yth aned
 Pan uei urwydyr eurgrwydyr aergun dyged
 Yr hod ath alon pan yth holed
 A thitheu yn gwyhaw pan goched dy par
 Ny chaei dy esgar escor lluted
 Kiliaw ny uynny yr nep caled
 Colofyn cad cadarnuleit lliwed
 Kellenic frwythic frwythlawn gored
 Kyr—kertoryon eiduned
 Ti goreu rieu rut wisc ar lled
 O gywan amws ar y ganued
 Ti ureiscaf mab dyn o dir credawn
 Ym prifgyrch pryffwn praff dyled
 Gnawd yt dreic dragon ymddired
 Grym ysgwn ysgwyd wyarlled
 Dyuod a goruod a gwared ath doryf
 Ath deruyn yn lledled
 Gnawd yth lys lysseit gynnired
 Gorulychu gan valch gyfyued

¹ *Cae Cyriog MS.*

A metgyrn teyrn tec haelged yn llawn
 A lliaws galch doed
 Llwyd y gwyr gwawl dy weithred
 Dy uod yn arglwyd eurglawr treued
 Y nep ath welo wrth weled dy dawn
 Y gan Duw gogoned.

II.

Gogonyant frwythyant fraethlew gwaewrut
 Gogyflawn o dawn yw y deurut
 Gorwymp heirt dy ueirt dy uut neud adwen
 Nad ydyw y dan gut
 Gorawenus dreic ar dragon prut
 Gwreitrwys emries dros dreis drablut
 Gwrawl hael kedawl cad lofrut arglwyd
 Vn eurglod wyd a nut.
 Eryr teyrnet teyrneit vt
 Ar fyrt kyrt kertoryon duhut
 Aer yrdang kyfrang kyfrannut
 Gwryaf gorofyn Lloegyr ae chythrut
 Aryf toruoet teruyn heb warthrut
 Aruthyr goeluein brein bryneich gystut
 O vertun gwawr guwchuawr dy gochrut uylchlafyn
 Dy ualchllys nyd ymgut
 Anwer lyw luoet diry but
 Enwawc wyr Madawc uap Maredut
 O honawd henyw dadannut
 O honaf hanpych well Ruffut.

III.

Dewissaf arglwyd didramgwyt dro
 Dywyssawc breinyawc brynn a thyno
 Da gwyr dewissaw ae dewisso ef
 Gwr a gynneil nef ae nerthao
 Grym erdrym aerdreic yn deffro
 Gwretuawl hawl hwyl gynnyd Pabo
 Gruffut ged ddilut a daluo Powys
 Gwrtuar a gynnwys vrcwys vranvro
 Goruolet y uyrtyr kyrt ae kyrcho
 Goruynt chwetyl kenetyl ae canlyno
 Gwr a obryn faw heb fo vn troeduet
 Nyd mawr oe drosset neb ny dreissy
 Rwyf diuefyl douyt ae gatto
 Ry byt urtedic a vrto uy ner
 Ny chymer hyder ae adawo

Bolchlafyn lud am dud a derllyto
 Balch eryr dewrwyr doryf anosco
 Beilch yw y gadweilch gadarn glo Maelawr
 Breisclym orwytawr rotyon ymo
 Cloduoraf fy naf naws a gryno
 Ny byt angloduan y bann y bo
 Gwiw yw clod hynod a honno tanawd
 Yr aerllew parawd ae dirpero
 Diffisc wisc wascawdueirt ymdro
 Detueu hael wrth pawb ae holo
 Dilesc eurgwrydyr brwydyr bryd ar gyffro cad
 Dional wlad a wledycho
 Dinac Loegyr a rac wrawl flamdo
 Dewrwalch teyrnoit urenhineit uro
 Donnyawc yw uy llyw llafyngoch Gymro
 Ny dwc Duw y dawn a roto.

AWDL Y RUFFUT MAELOR MAB MADAWG
 LLYGAD GWR AE CANT.

Y syt yn argluyt eurglet ganllau
 Yssant y gynnelu ardelu vrthau
 Ys da y gainpeu heb guympau yn afyrdul
 Ysyaun difygul oe ugythyau
 Grymus vthyr yn ruthyr yn anreithyau
 Grededyf ddiletyf ddilesc urth gymrau
 Gruffut eur dilut duyiau egored
 Guaur Maelaur drefred ged gyfluytau
 Goreu kyrchlam ym kyrchu attau
 Kanyd hart y uart uod y urthau
 Guraul yu y haul yu huylau y gryd
 Gur hyfryd yr byd bod y danau
 Nyd anamyl y vut heb orchutyau
 Nyd etiu heb da dyn y urthau
 Nyd anheirt yu ueirt uyrtoet uallau
 Nyd annaud tafaud diuyd itau
 Araf toruoet teruyn achubau
 Aruyt coeluein brein bryneich dreissiau
 Ar oleu ys mev myueryau y gert
 Arureit angert ongyr uriuau
 Ruyf kyuir ker tir Tyssilyau
 Ruythaus deus diofyn raeddau
 Ruysc aerllen tryleu yn treulyau aruen
 A guyr dros uylcheu yn ualch arnau

Ruyl carrec oua cauas yndan
 Raud saesson lladron yn eu lluduan
 Ys dir oe uareu ddifuryau pob tur
 Ys anaut i ur y arueityan
 Drud a glud guladoet ymandau
 Doeth a choeth kyuoeth kyfunau
 Duys aerguys pouys poed eityau
 Detsen teg tygu oe eurllau
 Dinam ddreig dragon eitunau
 Diriad cad kedeirn ordduyan
 Daun yssyt yn seuyll ganthau
 Duu o nef a no nerth itau.

Y LYWELYN (M. GRUFFUT. M. MADAWC) AP
 GRUFFUT MAELOR LLYGAD GWR AE CANT.

Hanbych well o bell bwyll ardderchawc
 O Duw yn gyntaf naf niuerawc
 Heneuyt dedwyt odidawc dy bar
 Anescor dy uar uur tormenawc
 Ys byt yt arglwyd rwyd rutuoawc
 Llywelyn lluyt ueirch arnawc
 A chlod a gornod am geiryawc ddyffrynt
 Gwruwl hawl hwysgynt hynt hirlidyawc
 A rechdyr ae wyr bynt waretawc
 Yt ddreic y weun wayw kyndynnyawc
 Ar drewen yn boeth genhyd beithyawc rwyf
 Ac ar elsmer glwyf glud uygedawc
 Rugyl eryr ongyr angert vreinyawc
 Rac ulsen cad cadarn dywyssawc
 Ragod gynhossod kyhoetawc colofyn
 Ef a dyf gorofyn hyd Gaer Efrawc
 Mab Gruffut gleifrut glod wasgarawc
 Mawrddud afael hael o hil Madawc
 Mawr beir kyghyweir kynuarchawg yghad
 Mawetus dy wlad rad redegawc
 A mi mal athro ethrylithawc
 Myfyr yw ynof cof Cadeiryawc
 Prydaf yn ddyfnaf ytt ddeifnyawc Powys
 Pryduerth dy gynnwys gennhyf nerthawc
 Ys keffych ys kyffuryf enwawc
 Wrth dy uot uod yn gyuoethawc
 Ac yn y gorffen gorffawc anrydet
 Trugaret gan Duw trugarawc

MADOG AB IESTYDNO MAELAWR.

MADOG succeeded his father as Prince of Powis Fadog in 1190. He had the Castles of Maelawr Gymraeg, Maelawr Sasseneg, Chirk, Moldwen, is Rhaiadr, Iâl, Ystwr Aith, Yr Eidd, Gynallan, Naberddwy, and Glyn-y-droiaid.

In 1193, the Castle of Careg Hwfa was regained by the English through the influence of an enterprising ecclesiastic, Archbishop Hubert, the Justiciary and Vice-roy of Richard I. We are in possession of a curious document which throws light on this transaction. It relates to the interests of Lilleshall Abbey, at Albright Lea, near Sarum, where Thomas Barnell of Acton Barnell was the abbot's tenant in 1195. The agreement was entered into May 10th 1195, soon after Archbishop Hubert had reduced Careg Hwfa Castle, and during the last illness of Thomas Barnell, and commences thus:—

“*Hoc est conventus inter Abbatem de Lilleshall et Thomas Barnell in vigilia Ascensionis proxime postquam Castellum de Karcchors reddidit facti a Wallensibus Dominio Regi per Dominum Cantuariensem.*”

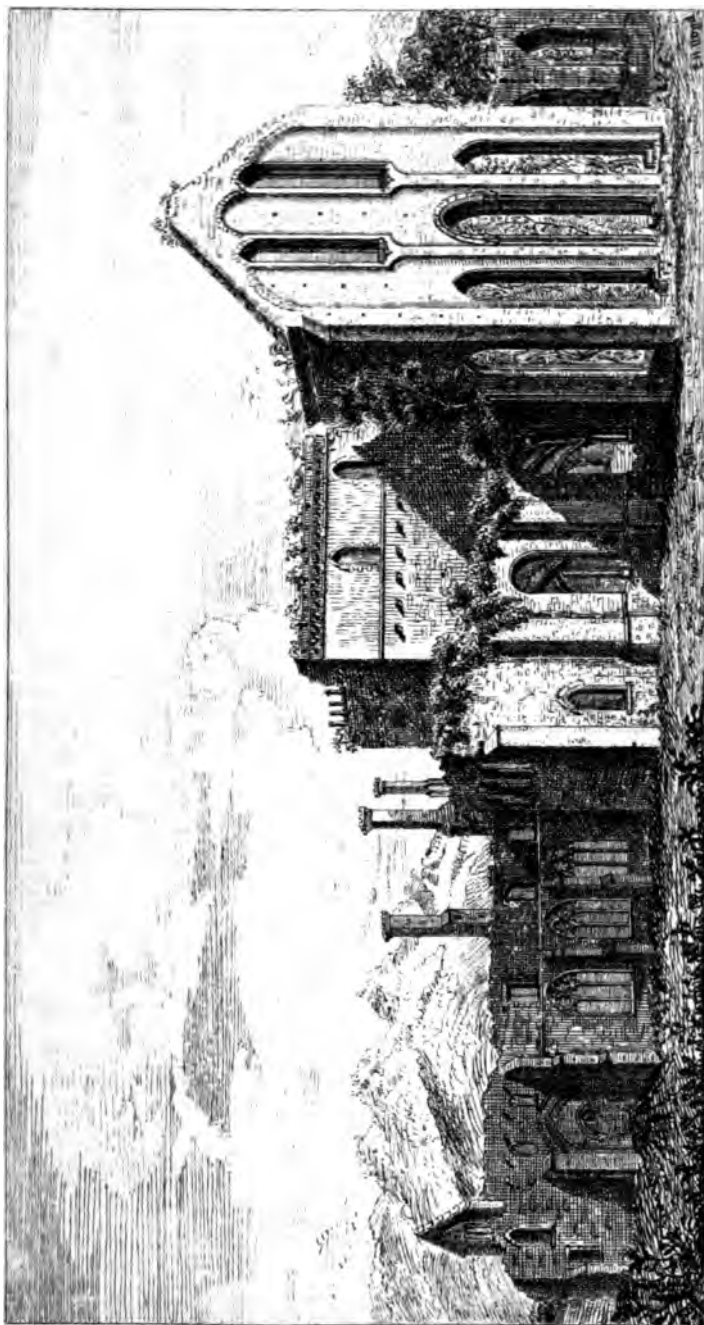
The English, however, only retained possession of the Castle of Careg Hwfa for a short time, and then restored it to Gwenwynwyn, who had besieged and captured it from Owain ab Madog, Lord of Meechain Isgoed, in 1187.¹

In 1197, Gwenwynwyn, son of Owain Cyfeiliawg, Prince of Upper Powys, conquered Arwystli. Owain Cyfeiliawg, Prince of Powys, died in the abbey of Strata Marcella, and was buried there, having previously taken the religious habit. In this year, also, died Owain ab Gruffudd Maelor; and Owain of Brithdir, son of Hywel ab Ieuaf, Lord of Arwystli; and Maelgwn ab Cadwallawn of Maelienydd.²

In 1200, Prince Madog ab Gruffudd Maelawr, being

¹ *Mont. Coll.*, Oct. 1874, pp. 382-3.

² *Brut y Tyryogion, Brut y Saeson.*



Valle Crucis Abbey—East View.



inspired with the love of God, and at the solicitation of Peter, Abbot of Alma Domus, in South Wales; Diniawel, Abbot of Strata Florida (Ystrad Flûr); Rhirid, Abbot of Cwmhir, in Maelienydd; and Philip, Abbot of Strata Marcella (Ystrad Marchell), gave to God, the Blessed Virgin Mary, and the monks of Ystrad Marchell, the ville or township of Llynhegustel,¹ with all contained within its limits, to build there a monastery in honour of God and the Blessed Mother, the ever Virgin Mary, so that they might there serve God according to the rules of the Cistercian order; and also the lands of Llanhkeneyl, Rhynderch, Banhadlen,² Buducore,³ Creuthauch,⁴ Cumbwynauch, Cefn Llestyn, Tong, half of the ville of Mustuyr,⁵ and certain lands in Wrexham,⁶ Borasham, and Actun.⁷

The witnesses to this charter were Philip, Abbot de Pola (Strata Marcella); Philip, Abbot of Valle Crucis; and, of the laity, Caradawg ab Hugh, and Ednowain Sais.

Huw Lleyrn states that Madog founded this monastery, "dros enaid i dad", for the soul of his father.⁸

In 1202, Madog granted to God, the Blessed Mary, and the monks of Valle Crucis, the townships of Linneguestel, Lanegeinel, Halltyn,⁹ Tonc, lands in Hacton,¹⁰ Wrechessam and Kreichauc, half of the township or ville called Buchubre, and Banhadlan, Cwm Broneauc, Camprouth, Gimeruh, Meivoch,¹¹ Cwm Kefil, and the half of the ville of Mistwir¹² and Cefn Llestyn. The wit-

¹ Glyn Y Gwestl, *Cae Cyriog MS.* A manor in Iâl.

² A manor in Iâl.

³ Buddugre, a manor in Iâl.

⁴ Creigiawg, a manor in Iâl.

⁵ Mwstwr, a township in Glyndyfrdwy.

⁶ These lands form the manor of Wrexham Abbot.

⁷ Borasham and Acton are both townships in Maelawr Cymraeg.

⁸ Llyfr Huw Lleyrn, p. 321.—*British Museum MS.*

⁹ Halchdyn, a manor in the Lordship of Chirk.

¹⁰ Acton, a township in Maelawr Gymraeg.

¹¹ Meivod, a township in Nanheudwy.

¹² Mwstwr, a township in Glyndyfrdwy.

nesses to this charter were, Owain¹ vab Trahaiarn, Ieuaf vab Maredudd, David Ruffo, Iorwerth² vab Kachwallaun, Seisel, Decanus de Coruain, and John Ruffo.³

In the same year, Madog also gave to God, the Blessed Mary, and the convent of Valle Crucis—

“Omnem parturam tociu't're mee scilicet Malaun Saesnec et provincie de Maylaur et Yayl et Nanheudu et Ken y lleid⁴ excepto hoc quod heredes ear'dem p'vi'ciar' ad opus suu' sibi occupaveru't, ita ut jam p'd'cus co'vent communitate' pasture h'at ubiq'm p'd'ci's p'vi'ciis in quib' nulli alii religiose viri habeant potestate aliq'am i'l facultate h'endi aliquid v'l emendi v'l conducendi.”⁵

In this same year, 1202, a battle was fought at Gwern y Figin, a place about half a mile from Careg Hwfa Castle.

In 1206, Prince Madog granted and confirmed by charter to the monks of Strata Marcella, Eskengainog, which they held “ante dominium meum in Edeyrniaun”. He also granted and confirmed “Gwthelwern quam emerunt ab Hellise et Owino antecessoribus meis”.⁶ The Owain here mentioned must have been Owain Brogyn-tyn, who succeeded his half brother, Elisieu ab Madog, when the latter was deprived of that lordship in 1202.

On August 2, 1212, Robert de Vipont being besieged in Mathravel Castle by the Welsh, was rescued by King John in person. Within the next four days, Robert de Vipont undertook the custody of the four castles of Oswestry, Castle Crogen, now Chirk Castle, Careg Hwfa, and Eggelawe; and William Briwere, Peter Fitz Herbert, Alan and Thomas Basset, John Marescall, and Thomas de Erdington, accepted on the king's behalf De Vipont's undertaking. On June 10, 1213, King John orders John de Vipont to deliver up Careg Hwfa Castle

¹ Owain ab Trahaiarn ab Ithel ab Eunydd, Lord of Dyffryn Clwyd, Tref Alun, and Y Groesfford.

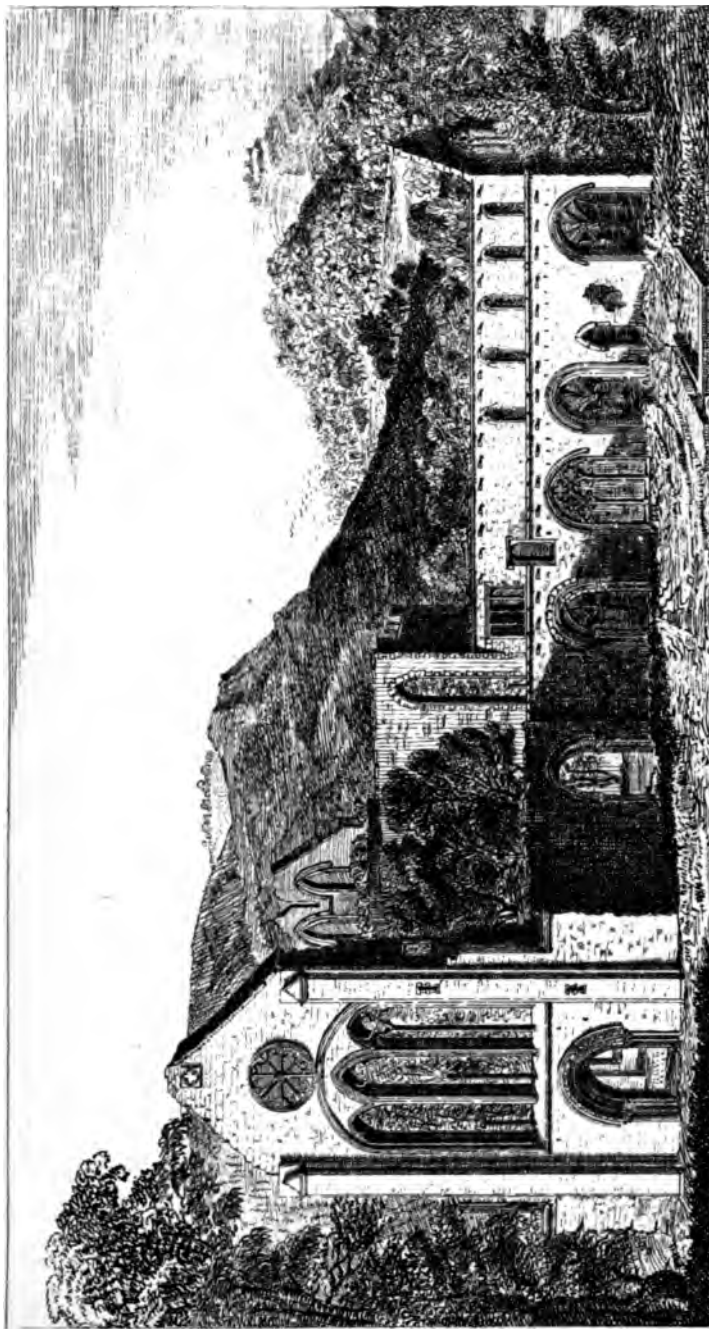
² Iorwerth of Llys y Cil in Iâl, ab Caswallawn ab Hwfa ab Ithel Felyn, Lord of Iâl and Ystrad Alun.

³ *Archæologia Cambrensis*, Oct. 1866.

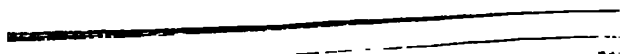
⁴ Cynllaith.

⁵ *Archæologia Cambrensis*, 1866.

⁶ *Mont. Coll.*, iv, 305.



Valle Crucis Abbey—West View.



to the custody of John le Strange, and John Marescall was to see that this was done. A third patent, addressed to John le Strange himself, appoints him Castellán of Careg Hwfa Castle during the king's pleasure.

The castle of Careg Hwfa was first built in 1101, for we learn from Florence of Worcester that, in that year, 1101, when Robert de Belesme, Earl of Shrewsbury, commenced the fortification of Bridgnorth against King Henry I, he also began another fortress in Waltonia, in a place called Caraclove.

In 1215, Llywelyn ab Iorwerth, Prince of Wales, with other Welsh princes, collected a great army at Caer Vyrddin, and, in less than five days, they took the castle and razed it to the ground; they then took and dismantled the castles of Llan Ystyffan, Talacharn, and St. Cler. From thence, on the eve of St. Thomas the Apostle, they went to Ceredigiawn, and took the castle of Cardigan. Then the men of Cemeis did homage to Llywelyn ab Iorwerth, and surrendered to him the castle of Trefdraeth, and by general consent it was demolished. And when the garrison of Aber Teivi saw that they could no longer defend the castle, they delivered it up to Llywelyn on the Feast of St. Stephen, and, on the Feast of St. John the Apostle, they delivered up the castle of Cel Gerran to him. After which, Llywelyn ab Iorwerth, and all the Welsh princes that were with him, returned to their own countries again happy and joyful with victory. These are the names of the princes who went from Gwynedd: Llywelyn ab Iorwerth, Prince of Gwynedd; and Hywel ab Gruffudd ab Cynan,¹ and Llywelyn ad Maredudd ab Cynan¹. And from Powys: Gwenwynwyn ab Owain Cyfeiliawg, and Maredudd ab Rotpert of Cydewen, and the family of Madog ab Gruffudd Maelawr, the two sons of Maelgwn ab Cadwallawn. From South Wales: Maelgwn ab Rhys and Rhys Grug his brother, and Rhys Ieuanc and Owein, the sons of Gruffydd ab Rhys. And these are the names of the castles

¹ Cynan was one of the sons of Owain Gwynedd, King of North Wales.

that they took in this expedition : Senghenydd, Cidweli, Caer Vyrddin, Llau Ystyffan, St. Cler, Talycharn, Trefdraeth, Aber Teivi, and Cil Gerran. And after this the winter passed away more happily and peacefully than was ever known before.

In 1216, John, King of England, assailed by the formidable insurrection of the barons and most powerful subjects, and being menaced by Louis, the Dauphin of France, sought to form an alliance with the Welsh princes and chieftains ; this they refused to grant him, and, in revenge, he destroyed the castles of Hay and Radnor, and two of the castles of the Fitz Alans, Colynwy and Oswestry, which last was burnt to the ground.

In 1219, the castle and lordship of Whittington were taken by the English under the command of Sir Fulke Fitz Warren. (See *Archæologia Cambrensis*.)

From a document in the Llyfr Coch Asaph, we find that Prince Madog gave the patronage of the church of Wrexham to this monastery. This document is entitled, "Renunciatio juris patronatus ad ecclesiam de Wrexham, Abbati et conventui de Valle Crucis per Madocum filium Gruffyd". He also confirmed the donation by the free-men of Llangollen to the monks of the right of fishing in the river Dyfrdwy, or Dee, by a document dated in 1234.¹

This prince was one of the first to join the standard of Prince Llywelyn when he determined, after a degrading peace, to make one more effort to rescue his country from the power of the kings of England. By his consort Ysota, sister of Rhiwallawn Llwyd, and daughter of Ithel, King of Gwent, son of Rhys ab Ivor ab Hywel ab Morgan of Ewias ab Morgan Hir, a younger son of Iestyn ab Gwrgant, Prince of Glamorgan, he had issue four sons,

I. Gruffydd, his successor.

II. Maredudd, Lord of Rhiwabon, where he resided at a place subsequently called Watstay, and now Wynnstay. He married the Princess Catherine, daughter of Gruf-

¹ *Arch. Camb.*, 1866.

fudd ab Llywelyn ab Iorwerth Drwyn Dwn, Prince of Wales, quarterly, *gules* and *or*, four lions rampant, counterchanged. After the death of Maredudd, Catherine married Iorwerth Fychan ab Iorwerth Hên, Lord of Chirk, Nanheudwy, and Maelor Saesneg. By his consort, Catherine, Maredudd had issue an only daughter and heiress, named Angharad, who married Llywelyn ab Gruffudd ab Cadwgawn, Lord of Eyton, Erlisham, and Borasham (*ermine*, a lion rampant *azure*, armed and langued *gules*). She had the landed estate of Rhiw Abon, and the ancient camp of Y Gaerddin for her portion, which through her came into the Eyton family;¹ but, as Maredudd had no male issue, the lordship of Rhiwabon went to his eldest brother, Prince Gruffudd.² Maredudd ab Madog was killed by David ab Llywelyn, Prince of Wales, in 1240.³

III. Hywel, who having no male issue, his lordship went also at his death to his brother Gruffudd.⁴ Huw Lleyrn in his book states that Hywel and his brother, Madog Fychan, died without male issue, "a vuant veirw yn ddietifedd o feibion, ai rrandir hwynt a ddigwyddodd i Gruffydd", Hywel's eldest brother. He left an only daughter and heiress, Elen, who married David, Lord of Caer Einion, fifth son of Gruffydd ab Gwenwynwyn, Prince of Powys Wenwynwyn (*or*, a lion rampant *gules*, armed and langued *azure*), by whom she had two daughters, coheirs:—1. Margaret, who married Hywel Grach of Bodylltyn in Rhiwabon, fourth son of Llywelyn ab Gruffudd ab Cadwgan, Lord of Eyton, Erlisham, and Borasham, by whom she had an only daughter and heiress, who married Madog Yr Athraw (see Plas Madog); and, 2. Mary, who married Caradog ab Collwyn ab Y Llyr Craff of Meivod, son of Maredudd ab Cynan ab Owain Gwynedd, Lord of Rhiwhiraeth Neuadd Wen, Llysin, and Coed Talog (quarterly, *gules* and *argent*, four lions passant, gardt. counterchanged).⁵ (See *Hist. of Llangurig*, p. 72.)

¹ Eyton Pedigree, *Cae Cyriog MS.*

² *Harl. MS.* 2299.

³ *Brut y Tywysogion, Llyfr Coch o Hergist.* ⁴ *Harl. MS.* 2299.

⁵ *Harl. MS.* 2299, 4181. *Add. MS.* 9864, 5.

iv. Madog Fychan, *ob. s. p.*

Besides these children who were legitimate, Madog had also an illegitimate son named Iorwerth Ddu, who had lands in Whittington. He was the father of Gruffudd ab Iorwerth, the father of David Salop, who bore quarterly, 1st and 4th, *argent*, in base, a snake's head *vert*, "ai cholyn", *sable*, a chief of the third; 2nd and 3rd, *argent*, "catell", *sable*, over its head a stag passant *vert*, armed and unguled *or*, with a chain twisted over its neck of the fourth. Prince Madog died in 1236. (See p. 167.)

In 1220, Rayner, Bishop of St. Asaph, gave a moiety of the church of Wrexham to the abbot and convent of Valle Crucis, towards the support of the fabric of the monastery.

In 1227, Abraham, Bishop of St. Asaph, gave the other moiety.

In 1232, Abraham, Bishop of St. Asaph, granted a portion of the church of Llangollen to the abbot and convent. Bishop Abraham died in 1235.

In 1236, Hugh, Bishop of St. Asaph, confirmed this grant of the tithes of Llangollen.

ENGLYNION Y VADAWC AP GRUFFUD O VAELAWR.

Llywarch ab Llywelyn, sev prydydd y Moch, ai Cant.

Am vníc treissic y traws yolav duw
 A ddigawn yach o glav
 Milwr Milwyr uodrydav
 Madawg law ddeawc lary nav
 Naf ner rac trymder trist gythrud dolur
 Dilys ym y eur rud
 Mab duw nef noda vy vd
 Gredeuawl greidyawl gruffud
 Greit eryr milwyr Maylawr a archaf
 Y erchwyn nef a llawr
 Vd dinac dinas gwryawr
 Vn dinam vn mab mam mawr
 Vn mab duw ehun oe heneint na lud
 Gwr ny lwyd beird oe heint
 Rwym galon nyt gelyn seint

Rwyf powys peues hoffeynt
 Powyssed anghen powyssuc ae gwyr
 Or goreu y hamwc
 A edeu rieu ryddrwc
 Ac a uo da ef ac dwc
 Dvc ywein wynnuein ny wnn han ae hoet
 Neut y hoedyl am erwan
 Hil gruffud taer rybud tan
 Teu anghen anghyflauan
 Kyflauan vuan vu ar dreigyeu byt
 A bedyd kyn bwyn teu
 Kadyr grist rac cadwen anghen
 Kadw vadawc nynawc yn veu
 Meu bryder llawer llwrw klwyf ym
 Deuryd—ym dewrid nyt ydwyf
 Am—

(Englynion ar goll)

Llyw gwrawl breinyawl brenhineitaf
 Llywyawdyr gwenndref nef nerth a archaf
 Llwydyant pob carant caraf dy uoli
 Llewychuawr geli ri rywoccaf
 Llwyf ym kyfyd bryd brys ny gelaf
 Lluur veith a weith aweinydaf
 Llyryeid uawl trethawl traethaf o naw
 Uan—llwydran ellylw gan a genydaf
 Llaweu eidun vun uyd diorssaf
 Lleueir ry gwbl eir ny rygabla
 Lletyf dihol dethol doethaf or gwraged
 Llaryed gluduawred a gloduoraf
 Llawr mawr mebwynyawn dawn diwarthaf
 Llewychdud meinhir ywr tir teccaf
 Llu diurawd hyffawd hoffuf ker meuryc
 Lliw gwynnblyc gwenyc gwen y hadaf
 Leueur eiry didreul neu heul yn haf
 Lliawr canmawl or mawl mwyaf
 Llin gwinuaeth pennaeth pennaf o gymry
 Llun hy ae dyly ieith atalaf
 Llwrw gwir nyw cenir ual y canaf
 Lluar car kerdrod o uod uydaf
 Lloer hynot ar glot yr gloewaf deurud
 Laesuerch uaredud a brud brydaf
 Lleduryd yw gou yn dyn diweiraf
 Llit cant o volyant gwarant gwiraf
 Llawer geir—neir a wnaif ker aeron
 Llif dragon vanon vonhediccaf

Lleblw ardal gwiw gwydyr blas yd af
 Lle uym llwyd eilwyd arwyd araf
 Lles uymoet eres evraf am tavawt
 Llathreit wawt hyd urawt hut nawt hoet naf
 Lliw cer enwysc riw rin dawl om tafawd
 Neut diwethl anueidrawl
 Llin arglwydd llary hylwyd hawl
 Llun diweiruun dy wiruawl
 Mawl ran ellylw gan gynyd gwyd hydec
 Y gwawd hydyr ny deruyd
 Milyoed dreul ne heul hafdyd
 Molyant pwyll uedyant pell uyd
 Ny byd amdlawd gwawd gwawr hynod
 Ellylw—allwed dawn a gwybod
 Nawd yw rac ran o dannod
 Nwyf rieu glwyf rwy o glod
 Cloduawr dwn kyrchwn kyrch dilud
 Ueinuarch—ar fwynuerch varedud
 Claer orne dwyre deurud
 Clwyf cant uryd uedyant veird uud
 Buduawr yawn hydawn hediw hawl
 Dylun—yw heul dolyd hebliw
 Bod rod rin diurawd wawd wiw
 Bun laes wanllun lwys wynlliw

EINION WAN I FADAWG AP GRUFFUD MAELAWR.

Sef yw teyrnllwyw teyrnllaw Fadawg
 Par enwawg pair annaw
 Teyrnedd teyrn gaullaw
 Teyrnas addas iddaw
 Iddaw lu ganllaw geinllyw hyfag cyrdd
 Cerddorion ofynag
 Rhwyf ner by archer bynnag
 Nid rhyw i'm ner rhoddi nag
 Dinag Loegr arac eryres amwyn
 Bardd gyflwyn beirdd gyfles
 Dyn a'i mawl llwyr ganmawl lles
 Dawn i'm rhwyf Duw ai rhoddes
 Rhoddes Duw ym llyw y llafn waedlif
 A'i ysgyr—ysgyrion ynguif
 Rhad o'i genniad y gennyf
 Nghyunnif Madawg anghynnwys ei dorf
 A'i daerfar ar Lloegrwys

Rhwydd y ceidw cad am ddiffwys
 Rhwydd glyw tra fo byw Bowys
 Powys nen perchen parch woddef espyd
 Vs bo Duw gylag ef
 Rhwym cad yn cadw ei addef
 Rhwyf byd ys hyfryd os ef.

MARWNAD MADAWG AP GRUFFYDD MAELAWR¹

Einion wan ai cant.—1236.

Neud rhaid am Fadawg trengi ciododoedd
 Gwalch cadoedd cadrfalch ri
 Neud trai calon donn dug fi
 Ac neud trwydoll oi golli
 O golli Madawg edgyllaeth cofion
 Gwyw calon gan hiraeth
 Gwawr llawr llwyddedig bennaeth
 Gwae ei fro ai frodyr maeth
 Maeth Madawg mynawg mynudurwydd wyrth lyw
 Ac wrth lew ymorchwydd
 Arf tarf terfyn ehangrwydd
 Aerwr oreu pei canmolwydd
 Canmolwydd ydd oedd raid ruddelwch i fod
 I fad gynnhâl heddwich
 Gwalch brynn brenin ynialwch
 Gwael nad byw byd neud amdrwch
 Trwch yw'r gwr arwr ardwyad gwerin
 A goreu o fab tab
 Ef oedd aerllew arllwybr cad
 Ef oedd arlleng pymthengwlad
 Gwladoedd ni debyg glud oeddlw
 Ymmyd—Madawg oedd cyn heddiw
 Esgor oi dud nad ydiw
 Ysgor gadw ysgwyd fradw friw
 Briw galch ei rodawg o ryw tymhestyl cad
 Cynnoer wely diddestl
 Gwr a wnair fal gwair fab gwestl
 Gwyr wawr yn llawr llynn Egwestl²
 Diwestl ei ysgor yscwynais nad byw
 Hael or rhwy rygollais
 Blaidd blaengar blawdd trydar trais
 Trei hoeddyl ei hoed yr borthais

¹ Madog ab Gruffudd Maelor died in the year 1236, and was buried in the Church of Valle Crucis Abbey.

² See p. 159.

Portha's alar trwm tramawr odrig gwyth
 Am wawr lwyth a lleithig
 Am cryr gwyr gwaith fuddig
 Am ior aerddor urddedig
 Arddas teyrnas teyrn arfrudd cad
 Tringyrchiad tra fu fudd
 Trymfryd byd bod yn achludd
 Traws maws Madawg mab Gruffudd
 Am fab Gruffudd lary lawch ynaid i'm hen
 Nid mau wen wedd honnaid
 I bob rhwyf rhwysg orddyfnaid
 Diwedd nod rhuddfodd neud rhaid

GRUFFUDD AB MADOG.

GRUFFUDD AB MADOG, Prince of Powys Fadog, and styled also Lord of Dinas Bran, possessed all the lordships that his father had, and whom he succeeded in 1236. In this year died Owain ab Maredudd ab Rotherp, Lord of Cydewaun; and in this, the first year of his reign, Gruffudd gave and confirmed the grant of his father, Prince Madog, to the abbot and convent of the Cistercian Order of Valle Crucis, viz., Lumeswestal, Llannekeivel, Kelli, Vorhauc, Rinttirht, Baunack, Len, Buchuchbre, Kreichauc, Wrettesham, Tunch, Halchtun, Kevenlluestyn, Cumkefil, Abelauc, Mustoir, Werinveinoch,¹ Hetteren, "piscariam eciam monasterii sup' Deverdui ex utraque parte".

He likewise confirmed the grants of the coheirs of the said Madog, "videl't Owini de Porkintun² et filis ejusdem de Cumbruinauc, Campull, Weunruth filior eciam Owini Parvi de Gwernmevoc eisdem monachis confirmavi", etc. Hiis testibus Gervasio, Senescallo meo, Ytail filio Griffini, Madoco Rufo, Goraun filio Iorwerth. De religiosis Philippo tu'c temporis Priore de Valle Crucis, et multis aliis.

From a document amongst the *Peniarth MSS.*, and printed in the *Archæologia Cambrensis*, vol. iii, 228, 1848, and dated December 5, 1247, it appears that a

¹ Gwern Feivod in Nanhendwy.

² Brogyntyn.

dispute arose between the sons of Ieuaf ab Maredudd¹ on the one part, and the Lord Madog, the abbot and the convent of Valle Crucis on the other part, relative to the boundaries between Crevauc (Creigiog), which belonged to the abbey, and Allthenbeber (Allt y Gymbyd). The following persons of the seculars of Maelawr were witnesses to this document: Llywelyn ab Madog; Ithel and Goronwy, the sons of Gruffudd Sais; Iorwerth and Enrius, the sons of Ieuaf (ab Maredudd); and the following seculars of Iâl were likewise witnesses, viz., Llywelyn ab Ynyr, Madog ab Iorwerth, and Cadwgan Goch. Of these, Llywelyn ab Ynyr was Lord of Gelli Gynan in Iâl, and ancestor of the baronet family of Lloyd of Bodidris yn Iâl, now represented by the Lord Mostyn of Mostyn, late of Bodidris, and Llys Pengwern in Nanheudwy; the Lloyds of Llys Vassi, Trowyn, and Foel Fodig; and the Ellises of Brondêg and Y Groes Newydd near Wrexham.²

Cadwgan Goch, Lord of Iâl, was the son of Y Gwion, Lord of Iâl and Ystrad Alun, who was slain by Robert de Monte Alto, who attacked Y Gwion, and took the fortress of Y Wyddgrûg. In this action, Y Gwion, Lord of Ystrad Alun and Iâl, was slain, and Robert took the lordship, and the surname of "De Monte Alto", in the British language, Y Wyddgrûg, the conspicuous tumulus. Cadwgan Goch was the son of Y Gwion ab Hwva ab Ithel Felyn, Lord of Iâl and Ystrad Alun, who bore *sable*, on a fess inter three goats' heads erased *or*, three trefoils of the field. He was the ancestor of the Bithels of Llwyn Egryn near Mold (Y Gwydd Grug), of John Thomas of Y Gaer Ddin in Rhiwabon, who was living in 1680, and of Edward ab Randle ab Iohn ab Iohn ab Madog of Rhuddallt Isaf.³

In 1237, Hugh, Bishop of St. Asaph, granted to the abbey the remaining portion of the tithes of Llangollen, with a reservation of five merca.

In 1238, Prince Llywelyn ab Iorwerth convened a

¹ Of Bod Idris. ² *Lewys Dwnn*, vol. ii.—Reynolds' *Pedigrees*.

³ *Cae Cyriog MS.*, *Harl. MS.* 2299.

meeting of the Welsh lords at Ystrad Flûr, where they renewed to him their oaths of allegiance, and likewise did homage to David, his son by the Princess Joan, who was preferred by Llywelyn, to his elder son, Gruffudd, as his successor. But the king was so jealous of his authority over Wales that he sent him a summons to appear before him at Worcester, under a safe conduct, to answer for this proceeding. And Matthew Paris informs us that, Prince Llywelyn being impotent, by reason of a palsy, and sore disquieted by his son, Gruffudd, sent ambassadors to the King of England, signifying to him that, forasmuch as he could not expect to live long by reason of his age, he was desirous to lead the remainder of his days in peace and quietness, and, therefore, he now proposed to submit himself to the government and protection of the king, of whom he was willing to hold his lands; promising withal that, whenever the king required his assistance, he would serve him both with men and money to the utmost of his power. And thus peace was concluded. Prince Llywelyn, therefore, gave up his power to his son, Prince David. David took from his brother Gruffudd his lordships of Arwystli, and Ceri, and Cyfeiliawg, and Mawddwy, and Mochnant, and Caer Einion, and left him nothing but the cantref of Llein only. And then he killed Maredudd ab Madawg ab Gruffudd Maelor, the brother of Prince Gruffudd ab Madog. And on that account Llywelyn ab Iorwerth took away his wealth from him, and then came David ab Llywelyn and Gruffudd his brother for breaking agreement with him, and he imprisoned him and his son-in-law in the castle of Crugaeth.

In 1238, Hugh, Bishop of St. Asaph, made "*concessio totius ecclesiæ de Llangollen domini de Valle Crucis, reservata institutione vicarii.*"

In 1249 and 1261, Bishop Anian I confirmed these grants to the abbey, and, in 1261, these grants, together with those relating to Wrexham, were again confirmed by Maurice, the custodian of the see during the vacancy occasioned by the death of Anian I.

¹ *Brut y Tywysogion, Llyfr Coch o Hergest.*



The churches of Wrexham, Rhiwabon, Y Waun or Chirk, Llansant Ffraid, Glyn Ceiriog, and Llandegla, were formerly chapels of ease to the mother church of Llangollen. The chapel of Rhiwabon was anciently dedicated to St. Collen, and the festival was kept on May 21, "Kappel Kolhen a galwant gae lle mae kroes ymplwy Rhiwabon : Ei gwyl Mabsant a gadwant dhydh wyrthnos o hav".¹ But subsequently the chapel was dedicated to the Virgin Mary, and the festival was kept on August 15. This change in the dedication was probably made when the whole of the church of Llangollen, which of course included its dependencies, was made over to the abbey in 1238.

Prince Gruffudd married an English lady, Emma, daughter of James, Lord Audley, who bore *gules*, a fret or, and, after this marriage, he sided with Henry III against Prince Llywelyn ab Gruffudd. In 1257, he assisted the English against that prince when he was advancing to Chester to punish Edward, the eldest son of King Henry III, who was the earl of that county, for the extortions he practised upon the Welsh in the neighbourhood of the city; but, in 1258, Prince Llywelyn revenged himself by laying waste Maelawr Gymraeg with fire and sword, and Gruffudd failing to receive the succour he expected from the English king, submitted himself to Prince Llywelyn, and was obliged to confine himself to his castle of Dinas Bran, where he died in 1270, and was buried in the church of Valle Crucis Abbey.

By his consort Emma, upon whom he had settled the lordships of Maelawr Saesneg, Ystrad Alûn, and Yr Hôb, he had four sons—1, Madog Fychan, of whom presently; 2, Llywelyn, who was Lord of Chirk and Nanheudwy, and died without issue. In November 1282, Llywelyn complained to the Archbishop of Canterbury that the king's constable of Croes Oswallt, and the men of that town, had spoiled him of a third part of the township of Lledrod in Cynllaith, and other rights; moreover, the King of England had granted his letters patent to a cer-

¹ Edward Lhwyd.

THE MARCH GRUFFUDD FYRDMAN OF CYVLLARTH, to litigate against the said GRUFFUDD for the purpose of obtaining his wife IMMORTEL, by reason of which letters he had been put in a state of *distress*. *Warrington's History of Wales* mentions a GRUFFUDD succeeded Y Barwn GUTTAU the WHITE BARON who had the lordships of GYNDYFRID and Iâl and a OWAIN who was a learned scholar "yngyllydd ysbysu", who died young, without issue. He had had the principality of CYVLLARTH, which was called CYVLLARTH OWAIN and afterwards devolved upon GRUFFUDD FYRDMAN BARON of GYNDYFRID, and thus devolved upon OWAIN GRUFFUDD. Hugh Llwyn states that OWAIN had BANGOR. "A gais yd ran haner Kynllaith a Bangor, tra yd yr awr ysgolhaig kanyys ysgolhaig urddasol oedl ac yr hysgrydd i'g vaw."

All these four sons were witnesses to the settlement made by their father Prince Gruffudd on their mother EMMA, and after his death the four joined in a renewal or confirmation of their father's settlement, and made to it considerable additions: they must, therefore, all have been of age at the time of their father's death.²¹

MADOG OR MADOG FYCHAN.

MADOG AB GRUFFUDD, Prince of Powys Fadog, and Lord of Dinas Bran, succeeded his father in the year 1270. He had the lordships of Maelor Gymraeg or Bromfield, Iâl, Chirk, Nanheudwy, and the reversion of the lordships of Maelor Saesneg, Ystrad Alun, and Yr Hôb, which were settled on his mother the Lady Emma for her dowry.

In 1270, by deed dated at Dinas Bran, on the morrow of St. Thomas the Apostle, Madog, Llywelyn, Owain, and Gruffudd, the sons of Gruffudd ab Madog, conceded to the Lady Emma their mother for the term of her life all the lands and tenements which the said Gruffudd

¹ *Cae Cyriog MS.*

² MS. of Sir John Sebright, quoted by Pennant in his *Tour in Wales*, vol. i, 280.

their father gave to her during his life, namely, the province of Maelor Saesneg, with the appurtenances; the manor of Overton, with the mill and stream, and all the appurtenances; and all the villis which are in the province of Maelor Saesneg; the manor of Eyton in Maelor Bemorat, with the mill and park, and all other appurtenances, and two portions of lands situate in the said park, of which the one was purchased by the Lord Hywel ab Madog from all the heirs of Herbestog, subject to an annual rent of twelve gallons of beer, or the price thereof, at the Feast of St. Michael, and the other part was freely given by the aforesaid heirs of Herbestog to the Lord Gruffudd their father, the vill of Llanarmon, with the appurtenances in Beulleston, together with those lands which the Lady Ysota their grandmother, with the consent of the Lord Madog their grandfather, and the Lord Gruffudd their father, purchased from Cadwgan, and Eivit (Rhirid), and Einion, the sons of Doyoc, which are called Lloytlier to have and to hold all the aforesaid tenements, with the appurtenances of them and their heirs, as long as she should live.

In the *Llyfr Coch Asaph* there is a copy of a deed between Madog ab Llywelyn and Owain ab Gruffudd ab Madog, Lord of Bromfield and Iâl, in which the following persons are mentioned as witnesses. The Lord Anian,¹ Bishop of St. Asaph; David, Dean of Brom-

¹ Anian or Einion II, surnamed de Schonau, Prior of the House of the Black Friars at Rhuddlan, was the son of Ynyr ab Meurig, Lord of Nannau, and was called Y Brawd Dû o Nannau. He was consecrated Bishop of St. Asaph, as Anian II, September 24th, 1268. He was also Confessor to Edward I, whom he attended in his voyage to the Holy Land. In 1271, he obtained from John Fitz Alan, Earl of Arundel, and Lord of Oswestry and Clun, the grant of more than an hundred acres of land in St. Martin's for the church there, paying yearly for ever one pair of gilt spurs, at Midsummer, with condition that it should not be lawful for the Bishop or his successors to alienate the same. This grant bears date "Apud Album Monasterium in crastino Paschæ, 1271". It was afterwards confirmed by Richard, the son of John Fitz Alan, who also gave forty-four acres more, with the seat of the Manor House thereto belonging. In 1278, he got from

field; Brother Cynwrig, Prior of Rhuddlan; and the Lord Gervasius (Iorwerth), Abbot of Valle Crucis. This deed was executed at Dinas Bran in 1270.

At this time, Anian II, Bishop of St. Asaph, appointed vicars to the churches of Llangollen and Wrexham, against which the Abbot of Valle Crucis appealed, on the plea that Wrexham, Rhiwabon, Chirk, Llansant Ffraid, and Llandegla, were *capellæ* to Llangollen, and that, therefore, one vicar was enough for all. And, in 1274, sentence was passed by the Abbot of Tal y Llecheu, the pope's delegate, condemning the bishop to a fine of five pounds and the said vicars to a penalty of sixty pounds (*pro fructibus per eos receptis*), and to restore the said chapelries to the abbey. Against this sentence the bishop appealed to the archbishop of the province, whose official at once gave the bishop letters of protection, and issued a mandate to the Archdeacon of Caer Ffyrddin to inhibit the Abbot of Tal y Llecheu from further proceedings, and to cite him to answer for his conduct. The abbot, however, supported by the pope, resisted, and excommunicated the archbishop and suspended the archdeacon, and the result was (by way of compromise) that the sequestered benefices were given up to the abbey by the bishop at his visitation in 1275.

I have not been able to discover who Prince Madog married; but we learn from the documents in the Record

Gruffudd Fychan, Lord of Iâl, the Manor of Llandegla, to be settled upon himself and his successors. He gave two-thirds of the tithes of Bryn Egllys to the Abbey of Valle Crucis. He died February 5th, 1292-3, and was succeeded in the See by Llywelyn de Bromfield, who died in 1314.

Sale of Church Lands belonging to the See of St. Asaph in Powys Fadog.

May 9th, 1649.—Two Messuages in St. Martin's, co.	
Salop; sold to William Fell and Jonathan Pilcot for	£195 10 0
Aug. 20th, 1649.—Part of the Manor of Wrexham; sold	
to James Lloyd for	£50 0 0
March 25th, 1650.—The Manors of Llandegla, and of	
Gwytherin and Meliden in Gwynedd, with other	
lordships, manors, and lands; sold to John Jones	
and George Twistleton, Esqrs., for	£3797 0 0

Office in London that the name of his consort was Margaret. Madog ab Gruffudd died in 1277, leaving two infant children, Llywelyn and Gruffudd, as his heirs.

Immediately after the death of Madog, Edward I, King of England, by a document dated at Shrewsbury, December 3, 1278, and the sixth year of his reign, directed Roger L'Estrange, the guardian of territories and estates that formerly belonged to Gruffudd ab Madog of Bromfield, to make over the proceeds of the lands and tenements to the Bishop of St. Asaph for the benefit of the sons and heirs of the said Gruffudd, who were under age, but that the tenants were to look to Roger alone as the guardian appointed by the king during his pleasure.¹ On December 4 in the same year, the king appointed Roger Mortimer to be guardian to the two young princes.

On December 10 in the same year, in a document dated at Shrewsbury, the king informed Roger L'Estrange that he had deputed Gruffudd ab Iorwerth to be his justiciary in the lands which belonged to Madog of Bromfield, to execute justice according to the laws and customs of those parts of which the said Madog was seized in his lordship and fee on the day on which he died, and to receive all the rents and profits of those lands, and to deliver them to Margaret, who was the wife of the aforesaid Madog (and who lately swore before him that the two sons and heirs of the said Madog whom the king delivered to herself, should be sent and placed under the guardianship of the said Roger at the king's command) for the sustentation of those boys, and what was over and above that sustentation should be laid by for the use of those boys according to what the venerable father the Bishop of St. Asaph, the aforesaid Margaret, and the aforesaid Gruffudd, who was appointed for that special purpose in the king's place, should think best, so that the said Gruffudd should have the custody of those lands, and receive their rents and profits, and be answerable by a reasonable computation before the aforesaid bishop and

¹ *Rotuli Walliæ*, 6 Edw. I, m. 12.

Margaret, or any other person whom the king might appoint for that purpose; with the exception that the conservation of the king's peace and the punishment of robbers and other malefactors, if there were any, against the king's peace, should be dealt with by the said Roger L'Estrange and his servants in such a way as the said Roger L'Estrange might think best. And that the guardianship of the aforesaid lands and their profits was to be made over to Gruffudd from the octave day of St. Martin last past, on which day the king received the homage of the two boys during the king's pleasure.¹

On the 4th January, 1278, the king, by a document dated from the Tower of London, directed Roger Mortimer and Walter de Hopton to settle a complaint that had been brought before him by Margaret, who had been the wife of Madog Fychan, against Llywelyn Fychan,² who had unjustly, as she affirmed, taken possession of the province of Mechain, which she asserted to be the patrimony of Llywelyn and Gruffudd, the sons and heirs of the aforesaid Madog, and to decide the case justly, according to the laws and customs of the country.³

On the same day, the king directed Roger Mortimer and Walter de Hopton to settle a complaint brought by the above-named Margaret, the widow of Madog Fychan, against the king's beloved and faithful Roger l'Estrange, for unjustly seizing the manor of Maelawr Saesneg, which was the patrimony of Llywelyn and Gruffudd, the sons and heirs of the aforesaid Madog Fychan, and of which province she, and men approved by the said heirs, ought to be the guardians, and no one else, according to the law and custom of those parts, till the time when the aforesaid heirs knew how to govern themselves and their inheritance, and no longer. Accordingly, the king gave directions to Roger Mortimer and Walter de Hopton to call the parties before them, and to decide the case according to the law and custom of those parts.³

On the 4th January, 1278, by a document dated from the Tower of London, the king gave directions to the

¹ *Rotuli Walliæ*, 6 Edw. I, m. 12.

² *Ibid.*

³ *Ibid.*

above-named Roger Mortimer and Walter de Hopton, to settle a dispute that had arisen between the Lady Emma, who had been the wife of Gruffudd ab Madog, and the Lady Margaret, who had been the wife of her (the Lady Emma's) son, Madog Fychan. The Lady Emma claimed manorial rights in the manor of Eyton, which had been settled upon her as a dowry by her husband; but the manorial rights were then in the possession of the Lady Margaret, who held them in consequence of their having been settled upon her as part of her dowry. The king then directs Mortimer and Walter de Hopton to see what rights the Lady Emma had in the manor; then to take possession of the manor for the king, and to give her an equivalent for it in the county of Chester, to be held during the time of her life in recompense for the above-named manor, but that after her death the manor was to revert to the king and his heirs; and if they shall find that the Lady Margaret is justly entitled to hold the manor by right of dowry, then that they shall similarly provide that, after the death of the said Lady Margaret, the said manor should revert to the king and his heirs.¹

On the same day, the king gave directions to Mortimer and Walter de Hopton to settle a dispute, according to the laws of the country, between the Lady Margaret, who had been the wife of Madog Fychan, who claimed manorial rights in Corwen,² Carrog, Mwstwr, Bonwm,³ and Rechald, which had been assigned to her by her husband as her dower, and Gruffudd Fychan of Iâl, who was stated to have unjustly taken possession of them.

On the 12th January, 1278, the king directed Roger L'Estrange to assign to Margaret, who had been the wife of Madog of Bromfield, all the land of which the said Madog of Bromfield was seised in his lordship and in fee, in the bailiwick of the said Roger L'Estrange, on the day on which he died, for the benefit of the sons of the aforesaid Madog, but that the said Lady Margaret

¹ *Rotuli Walliæ*, 6 Edw. I, mem. 12, dorso.

² A manor in Edeyrnion.

³ Carrog, Mwstwr, and Bonwm are manors in Glyndyfrdwy.

was to take an oath before Anian, Bishop of St. Asaph, that she would give up the land and the children to the king when he wished to demand them.

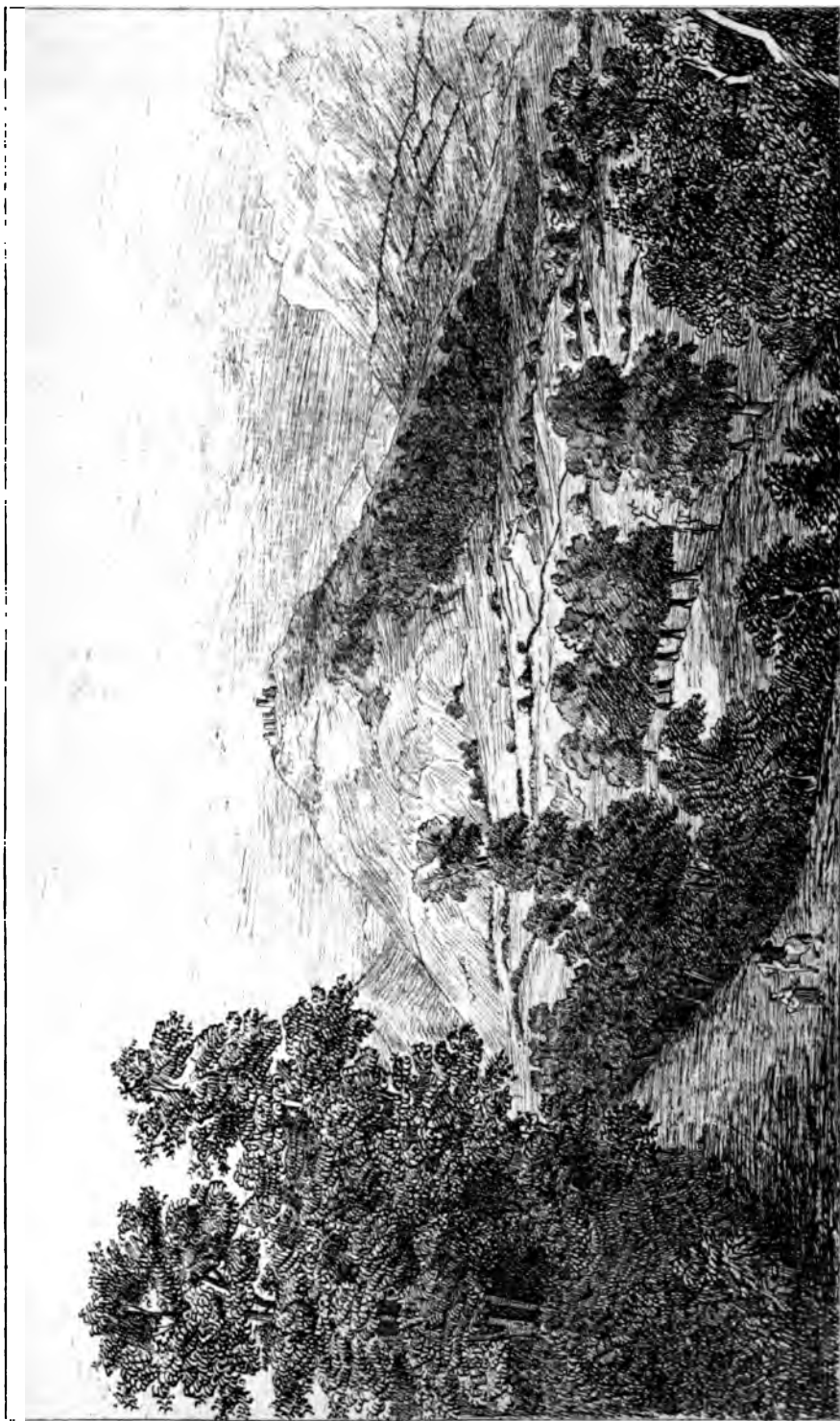
On the 20th January, 1280, the king gave directions to Master Gruffudd ab Iorwerth, Archdeacon of St. Asaph, and Nicholas Bovil, to appoint a certain day and place, and then and there to summon Gruffudd ab Iorwerth, the king's bailiff for the lordship of Bromfield, to give an account to them of all the rents and profits issuing out of the third part of the lordship of Bromfield, which the king had *conceded* to the sons and heirs of Madog Fychan, deceased.¹

In the following year, 1281, the two unfortunate young princes, Llewelyn and Gruffudd, were drowned in the river Dee, under Holt Bridge, by their guardians, John, Earl of Warren, and Roger Mortimer, Justiciary of North Wales, third son of Roger Mortimer, Baron of Wigmore. The chronicler who continued the *History of Wales*, commenced by Caradawg of Llancarvan, expressly states that these murders were committed by the *express order* of the English king, Edward I, himself; and what renders this view of the matter most probable, is the fact, that the king gave the fortress of Dinas Brân, and the lordships of Maelawr Gymraeg and Iâl, to John, Earl of Warren, and the lordship and castle of Chirk, or Castell Crogen, to Roger Mortimer.

By a charter dated at Rhuddlan, 7th October, 1282, and in the tenth year of his reign, the king, after his conquest of Wales, gave the castle of Dinas Brân, and the lordship of Maelawr Gymraeg, or Bromfield and Iâl, to John, Earl of Warren. The following is a translation of this document.

“The king to the archbishops, etc., health : know, that for the greater tranquillity and common utility of ourself and our heirs, and of our whole realm, we have given, granted, and by this charter have confirmed, to our beloved and faithful John de Warren, Earl of Surrey, the fortress of Dinas Brân (*Castrum de Dynasbran*), which was in our hands in the com-

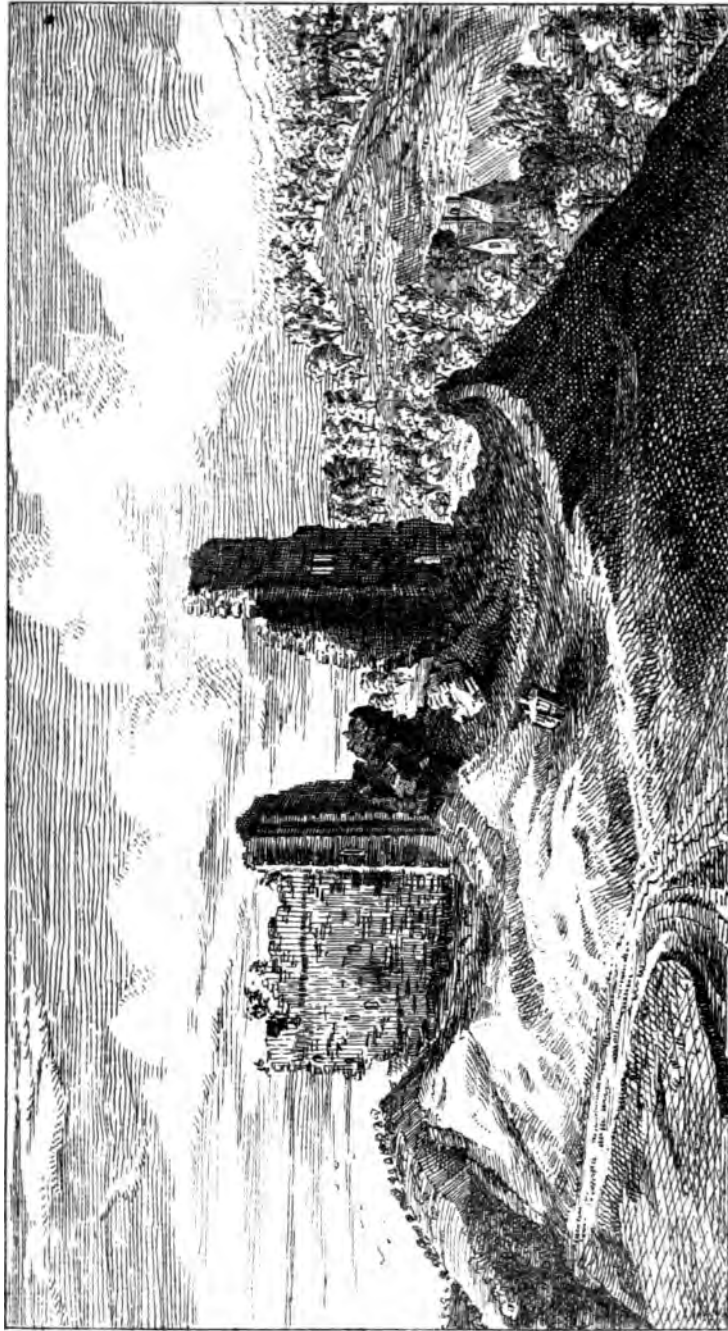
¹ *Rotuli Walliæ*, 8 Edw. I, mem. 8.



Dinas Bran.

2





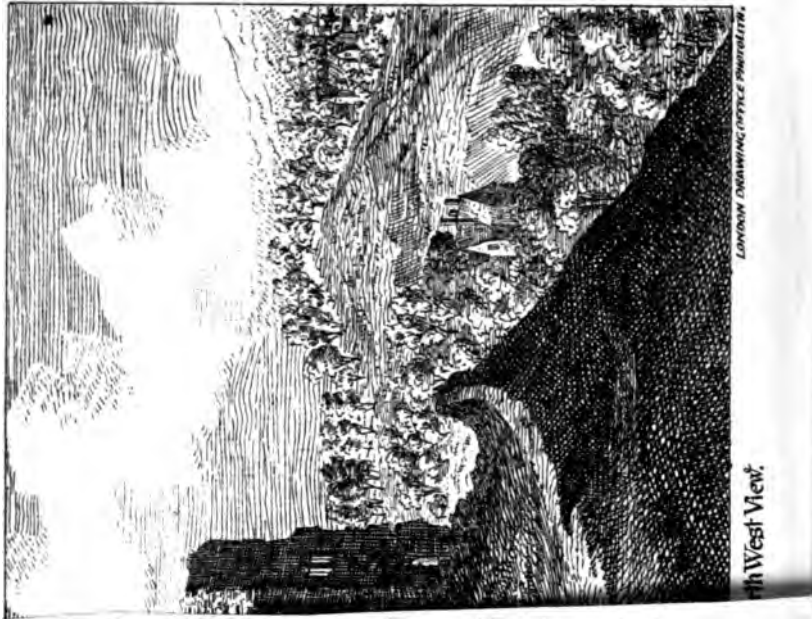
Caergwryley Castle, North West View.

to whom he had given powers for that purpose, to receive seisin of their lands during the king's pleasure, and likewise ordered Urian de Sancto Petro to give seisin of the lands of Bromfield and Iâl to Reginald de Grey during the king's pleasure.¹

In November 1282 Llywelyn ab Gruffudd, Prince of Wales, complained to the Archbishop of Canterbury, that—"Whereas it is stipulated in the peace that Gruffudd Fychan should do homage to the king for the land in Iâl, and to the prince for the land in Edeyrnion, the king's justices brought the Lady of Maelor into all the said lands of Edeyrnion; the knowledge of which pertained to the prince and not to the said justices; and yet, for the sake of peace, the prince did tolerate all this, being at all times ready to do justice to the said lady."²

The lordships of Maelor Saesneg, Ystrad Alun, and Yr ~~to them. Reserving to oursen and our heirs the service of four knights' fees for all accustomed and demanded services. Wherefore we wish and strongly order, in behalf of ourself and our heirs, that the aforesaid earl and his heirs, should have and hold in perpetuity the aforesaid fortress of Dinas Brân, and the aforesaid territories of Bromfield and Iâl, as fully and integrally as the aforesaid Gruffudd and Llywelyn held the territory of Bromfield, and the aforesaid Gruffudd Fychan held the territory of Iâl, as aforesaid, together with the (foris fac-turis) forfeiture of the men of those same territories of Bromfield and Iâl, which can or ought to belong to us, and with all other things belonging to them. Reserving to ourself and our heirs the aforesaid fortress and lands of Hope, and all their appurtenances as aforesaid, by doing for us and our heirs the service of four knights' fees for all services, accustomed and demanded, as aforesaid. Witnesses: Edmund our brother;~~ the presentation to the rectory of Bangor Is y

¹ David, Lord of Denbigh, was the second son of Gruffudd ab Llewelyn, Prince of Wales, and brother of Llewelyn ab Gruffudd, the last Prince of Wales, of the ancient Blood Royal of Britain, who was slain in battle 10th December 1282. He married a daughter of Robert De Ferrars, Earl of Derby, and dying in 1283, left an only daughter, who died in the Nunnery of Sempringham. Hope Castle is now called Caer Gwrle Castle, and is in the Lordship of Yr Hôb.



On the 20th May, 1282, Roger Mortimer had authority to receive the Welshmen of Llywelyn Fychan of Mechain Isgoed to the king's peace,¹ and by charter dated Salop, on the 2nd June following, the king granted to Roger Mortimer the younger, the lands which were the property of Llywelyn Fychan, the king's enemy and felon, together with the dowers belonging to the said property, whenever they should happen to fall in.² This Llywelyn Fychan had a son and heir named Maredudd, of Abertanad and Mechain, who was the father of Madog of Abertanad and Mechain, whose daughter and coheirress Gwerfyl married Gruffudd of Maclor Saesneg, the second son of Iorwerth Foel, Lord of Chirk, Nanheudwy, and Maclor Saesneg.³ (See p. 124.)

On the 15th June of the same year, 1282 (which year commenced on the first day of the preceding November), the king, by a document dated from Chester, gave orders to the men of Bromfield and Iâl, who held under those lordships, to appear before Reginald de Grey,

¹ *Rotuli Walliæ*, 10 Edw. I, memb. 3, No. 7.

² *Ibid.*, 10 Edw. I, memb. 7.

³ *Archæologia Cambrensis*, July 1873, p. 253.

⁴ *Ibid.*

to whom he had given powers for that purpose, to receive seisin of their lands during the king's pleasure, and likewise ordered Urian de Sancto Petro to give seisin of the lands of Bromfield and Iâl to Reginald de Grey during the king's pleasure.¹

In November 1282 Llywelyn ab Gruffudd, Prince of Wales, complained to the Archbishop of Canterbury, that—"Whereas it is stipulated in the peace that Gruffudd Fychan should do homage to the king for the land in Iâl, and to the prince for the land in Edeyrnion, the king's justices brought the Lady of Maelor into all the said lands of Edeyrnion; the knowledge of which pertained to the prince and not to the said justices; and yet, for the sake of peace, the prince did tolerate all this, being at all times ready to do justice to the said lady."²

The lordships of Maelor Saesneg, Ystrad Alun, and Yr Hôb, with the presentation to the rectory of Bangor Is y Coed, had been settled on the Lady Emma, the relict of Gruffudd ab Madog, Lord of Dinas Brân, as her dower, and at her death was to have reverted to her grandson, the eldest son of Madog Fychan. But Emma, seeing the children of her eldest son, Madog Fychan, murdered, and their territories granted by the English king to their assassins, conveyed her estates to the Audleys, her own kindred, who took possession of them, and did homage for them to the king. (See p. 172.)

In the reign of Henry IV, the lordship of Maelor Saesneg was granted to Sir John Stanley, Knt., and it remained in his family till 41st Elizabeth (1599), when William Stanley, Earl of Derby, devised it to Sir Randle Brereton of Malpas, Knt., and it has since devolved to the Hanmers of Hanmer, and the Fletchers of Gwern Hauled.³

¹ Warrington's *History of Wales*, Appendix.

² *Rotuli Walliæ*, 10 Edw. I, memb. 6.

³ Pennant's *Tour*, vol. ii, 300.

WELSH ROLLS.

6 *Edw. I, m. 12.* A.D. 1278.

Rex dilecto et fideli suo Rogero Extraneo custodi terrarum et tenementorum que fuerunt Griffini filii Madoci de Brompfeld, salutem. Mandamus vobis quod omnes exitus provenientes de terris et tenementis predictis et qui filios et heredes ejusdem Griffini que sunt minoris etatis contingunt sine dilatione liberetis Venerabili patri Assafensi Episcopo custodiendos ad opus eorundem quamdiu nobis placuerit prout eidem Episcopo ex parte vestra una voce est volumus tamen quod omnes tenentes de terris predictis vobis tanquam custodi nostro ibidem nichilominus intendant et respondeant donec aliud inde preceperimus. In cujus, etc. Datum apud Salopiam tertio die Decembris anno regni nostri sexto.

6 *Edw. I, mem. 12.*

Rex dilecto et fideli suo Rogero Extraneo salutem. Sciatis quod deputavimus Griffinum filium Ynorth presentem exhibitorum ad tenendum justiciam in terris que fuerunt Madoci de Bromfeld secundum legem et consuetudinem partium illarum de quibus idem Madocus fuit seisis in dominico suo ut de feodo, die quo obiit et ad percipiendum omnes exitus earundem terrarum et eos liberandum Margarete que fuit uxor predicti Madoci et que nuper prestitit sacramentum coram nobis quod duos filios et heredes ejusdem Madoci quos sibi tradidimus mittendos et custodiendos vobis restituet ad mandatum nostrum ad sustentacionem puerorum illorum et ad id ultra sustentacionem illa superfuerit ponendum in commodum eorundem puerorum secundum quod de consilio venerabilis patris Assavensis episcopi et predictæ Margarete ac prefati Griffini loco nostri ad hoc assignati maximè vident expediri quod idem Griffinus custodiam terrarum illarum Habeat et exitus predictos percipiat in forma predicta et custodire terrarum illarum intendat et inde coram prefatis Episcopo et Margareta vel alio per nos ad hoc assignando per rationabilem computationem respondeat excepto hoc quod conservacio pacis nostre et judicia latronum et aliorum malefactorum si qui fuerint contra pacem nostram per vos et ministros vestros fiant in terris illis secundum quod magis videbitis expedire. Et ideo vobis mandamus quod custodiam terrarum predictarum et exitus quos ab Octabis Sancti Martini proximè preteritis quando cepimus homagium predictorum puerorum inde recepistis prefato Griffinum liberetis in forma predicta. In cujus rei etc. quamdiu et Datum etc. apud Salop x die Decembris.

Et mandatum est omnibus tenentibus de terris que fuerunt Madoci de Benfeld quod prefatus Griffinus in omnibus que ad premissa pertinent intendentes sint et respondentes in forma predicta. In cujus etc. durat ut supra. Datum ut supra.

6 *Edw. I, m. 12.*

Rex dilecto et fideli suo Rogero Extraneo, salutem. Quia volumus quod terra de qua Madok de Brumfeld fuit seisitus in dominico suo ut de feodo in ballivatu vestro, die quo obiit Margareta que fuit uxor ipsius Madoci assignetur. Tenenda ad opus liberorum predicti Madoci quamdiu nobis placuerit vobis mandamus quod terram illam prefate Margarete liberetis tenendum sicut predictum est.

Ita cum quod predicta Margareta coram venerabili patri A. Assavensi Episcopo vel officario suo sacramentum prestat corporale quod terram illam et liberos predictos nobis restituet cum eos repetere voluerimus. Teste Rege apud Turrim London' x die Januarii.

6 *Edw. I, m. 12 dorso.*

Rex dilectis et fidelibus suis Rogero de Mortuo Mari et Waltero de Hopton, salutem. Quia Margareta quæ fuit uxor Madoci Vaghan nobis conquerando monstravit quod Lewelinus Vaghan terram de Meghey'n que est de hereditate Lewelin et Griffini filiorum et heredum predicti Madoci minus juste detinet occupatam eo quod terra illa per eandem Margaretam et probos homines hereditatis predictæ et non per alios custodiri debet juxta legem et consuetudinem parcium illarum usque ad tempus quod predicti heredes se ipsos et hereditatem suam regere sciverint, et non ultra, vobis mandamus quod vocatis partibus coram vobis et audita querela predictæ Margarete debitam justiciam inde fieri facietis, secundum legem et consuetudinem parcium predictarum, salvo nobis in omnibus jure nostro. Teste Rege apud Turrim London' iiij die Januarii.

6 *Edw. I, m. 12 dorso.* A.D. 1278.

Rex eisdem, salutem. Quia Margareta que fuit uxor Madoci Vaghan nobis conquerando monstravit quod dilectus et fidelis noster Rogerus le Estraunge terram de Maylorsenek que est de hereditate Lewelini et Griffini filiorum et heredum predicti Madoci minus juste detinet occupacionem, eo quod terra illa per eandem Margariam et probos homines hereditatis predictæ et non per alios custodiri debet juxta legem et consuetudinem parcium illarum usque ad tempus quod [predictæ?] heredes se ipsos et hereditatem regere sciverint, et non ultra vobis

mandamus quod vocatis partibus coram vobis et audita querela dicte Margarie debitam inde justiciam fieri facietis, secundum legem et consuetudinem parcium predictarum, salvo in nobis in omnibus jure nostro. Teste, ut supra.

6 *Edw. I, m. 12. dorso.*

Rex dilectis et fidelibus suis Rogero de Mortuo[mari] et Waltero de Hopton, salutem. Quia Emma que fuit uxor Griffini filii Madoci, clamat terre jus in manerio de Eyton, cum pertinentiis ut in eo quod predictus Griffinus eidem Emme assignavit in dote et quod Margareta que fuit uxor Madoci Vaghan nunc tenet in dote, Vobis mandamus quod vocatis partibus coram vobis et inquisitis de jure utriusque predictarum Emme et Margarete in hac parte summonitis, quod predictum manerium ad predictam Emmam pertinet, habendum et tenendum in dotem ad vitam suam secundum legem et consuetudinem parcium illarum tunc manerium illud capi facietis in manum nostram et assignacionem facietis eidem Emme de terris suis in Comitatu Castrie in denarratum valorem manerii predicti. Tenendum ad totam vitam suam in recompensationem manerii predicti et quod terre ille post mortem ejusdem Emme ad nos et heredes nostros integre revertantur si vero manerium predictum predictae Margarete juxta legem et consuetudinem parcium predictarum remanere debeat in dote, tunc similiter permittatis quod manerium illud post mortem ejusdem Margarete ad nos [et] heredes nostros revertatur. Teste Rege apud Turrim London, iiij die Januarii.

6 *Edw. I, m. 12. dorso.*

Rex dilectis et fidelibus suis Rogero de Mortuo Mari et Waltero de Hopton, salutem. Quia Margareta que fuit uxor Madoci Vachan clamat terre jus in Corneyn Carraie Mistwer Bonū et Rechald ut in eis quo predictus Madocum eidem Margerete assignavit in dotem et que Griffinus Vaghan de Yale ei detenet minus injuste sicut dicit, vobis mandamus quod vocatis partibus coram vobis et audita querela predictae Margarete debitam inde justiciam juxta formam predictis factam et secundum legem et consuetudinem illarum fieri faciatis eidem, salvo nobis in omnibus jure nostro. Teste Rege apud Turrim London, iiij die Januarii.

6 *Edw. I, m. 12. A.D. 1278.*

Rex dilectis et fidelibus suis Rogero de Mortuo Mari et Waltero de Hoptone, salutem. Volentes Emme que fuit uxor Griffini de Browfeld, super terras de Maillor seysenek qui est

in manu nostra justiciam exhibere, assignamus vos ad querelam suam inde audiendam et intellectis rationibus pro jure nostro proponendis terminandam. Et idem vobis mandamus quod ad certos diem et locum quos ad hoc provideritis premissa facietis mandamus enim dilecto et fideli nostro Rogero Extraneo Ballivo nostro partium illarum, quod ad dies et loca que ei scire facietis venire facietis coram vobis tot et tales de partibus predictis per quorum veritatem premissa facere poteritis ut predictum est. In cujus etc. Teste Rege apud Turrin London, x die Januarii.

6 *Edw. I, mem. 11.*

Rex tenentibus de terris que fuerunt Madoci de Bromfeld de quo obiit ad quos presente littere pervenerint, salutem. Cum deputaverimus Griffinum filium Iorueth ad tenendam justiciam in terris que fuerunt dicti Madoci et de quibus idem Madocus fuit seisitus in dominico suo ut de feodo, die quo obiit, et ad percipiendum omnes exitus earundem terrarum et ad liberandum Margarete que fuit uxor ejusdem Madoci, et ad quedam alia facienda que terras illas contingunt prout in literis patentibus nostris quas eidem Griffino inde fieri fecimus plenius continetur, vobis mandamus quod predicto Griffino in premissis intendentes sitis et respondentes, juxta tenorem literarum earundem. In cujus etc. Teste Rege apud Westmonasterium xvij die Januarii.

8 *Edw. I, mem. 8. A.D. 1280.*

Rex dilecto et fideli Magistro Griffino filio Iornorth Archidiaconi Assavensis et Nicolao Bovil, salutem. Cum de Consilio nostro concesserimus duobus filiis et heredibus Madoci Vaghan defuncti tertiam partem exituum provenientium de manerio de Bromfeld ad eorum sustentacionem volentes scire qualiter Griffinus filius Iorueth Ballivus noster ejusdem manerii eisdem heredibus de tertia parte exituum predictorum hactenus responderit et commodum eorum inde fecerit assignavimus vos ad audiendum et recipiendum compotum ipsius Griffini de omnibus que predictis heredibus de eisdem exitibus liberavit et posuit aut expendidit in ipsis heredibus de tempore dicte concessionis nostre eis inde facte. Et ideo vobis mandamus quod ad certos diem et locum quos ad hoc provideritis compotum predictum audiat et terminet et nobis scire facietis qualiter predictis heredibus respondit de exitibus predictis. Mandamus enim eidem Griffino quod ad certos diem et locum quos ei scire facietis, coram vobis sum rotulis et omnibus aliis compotum predictum tangentibus veniat, ■

reddendum compotum de exitibus et expensis suis supradictis.
In cujus etc.

Teste Rege apud Londhurst xx die Januarii.

10 *Edw. I, mem. 3, No. 7.* A.D. 1282.

Rex Archiepiscopis etc., salutem. Sciatis quod ad maiorem tranquillitatem et communem utilitatem nostri et heredum nostrorum et totius regni nostri dedimus, concessimus, et hac carta nostra confirmavimus dilecto et fideli nostro Johanni de Warennia, Comiti Surrie, Castrum de Dynasbran, quod fuit in manu nostra in principio presentis guerre nostre Wallie et totam terram de Bromfeld cum pertinenciis, quam Griffinus et Lewelinus filii Madoci Vaghan per se vel per tutores seu custodes suos in principio guerre illius tenuerunt. Salvo nobis et heredibus nostris Castro et terra de hope, cum omnibus pertinenciis suis que nobis et heredibus nostris remanere volumus adeo plene et integre, sicut David filius Griffini inimicus et robellis noster ea tenuit in principio guerre supradicte. Dedimus eciam et concessimus eidem Comiti terram de Yal que fuit Griffini Vaghan filii Griffini de Bromfeld inimici nostri. Habendum et tenendum de nobis et heredibus nostris, eidem Comiti et heredibus suis, predictum Castrum de Dynasbran et predictas terras de Bromfelde et de Yal, adeo plene et integre sicut predicti Griffinus et Lewelinus, terram illam de Bromfeld et predictus Griffinus Vaghan, terram illam de Yal tenuerunt sicut predictum est, una cum forisfacturis hominum de eisdem terris de Bromfeld et de Yale, que ad nos pertinere poterant vel debebant et cum omnibus aliis ad ea pertinentibus. Salvis nobis et heredibus nostris predictis Castro et terra de Hope, cum omnibus pertinenciis suis sicut predictum est, faciendo inde nobis et heredibus nostris, servicium quatuor feodorum militum pro omni servicio consuetudine et demanda. Quare volumus et firmiter precipimus pro nobis et heredibus nostris, quod predictus Comes et heredes sui in perpetuum habeant et teneant predictum Castrum de Dynaston et predictas terras de Bromfeld et de Yale adeo plene et integre sicut predicti Griffinus et Lewelinus, terram illam de Bromfeld et predictus Griffinus Vaghan terram illam de Yal tenuerunt, sicut predictum est, una cum forisfacturis hominum de eisdem terris de Bromfeld et de Yal, que ad nos pertinere poterant vel debebant, et cum omnibus aliis ad ea pertinentibus. Salvis nobis et heredibus nostris predictis Castro et terra de Hope cum omnibus pertinenciis suis sicut predictum est, faciendo inde nobis et heredibus nostris servicium quatuor feodorum militis pro omni servicio consuetudine et demanda, sicut predictum

est. Hiis testibus, Edmundo fratre nostro, Rogero de Bygod, Comite Norfolcie et Marescallo Anglie, Henrico de Lacy, Comite Lincolnie, Willelmo de Bello Campo, Comite Warrewik, Ottone de Grandesono, Galfrido de Geynville, Ricardo de Brus, Hugone filio Ottonis, Roberto filio Johannis, et aliis. Datum per manum nostram apud Rothelam, septimo die Octobris, Anno regni nostri decimo.

Et mandatum est Reginaldo de Grey, Justiciario Regis, Cestrie, quod eidem Comiti de predicto Castro de Dynasbran et de predictis terris de Bromfelde et de Yal plenam seisinam habere faciatis in forma predicta. Teste Rege apud Rothel' vij die Octobris.

Et mandatum est militibus, liberis hominibus et omnibus aliis tenentibus, de predicto Castro de Dynasbran et predictis terris de Bromfeld et de Yal, quod eidem Comiti tanquam domino suo in omnibus que ad predictum Castrum de Dynasbran et ad predictas terras de Bromfeld et de Yal pertinent intendentes sint et respondentes in forma predicta. Teste ut supra.

10 *Edw. I, mem. 6.* (1282.)

Rex hominibus de Bromfeld et de Yal recipientibus ad voluntatem. Regis seisinam terrarum de Bromfeld et de Yal liberam. (?)

Rex omnibus, etc., salutem. Sciatis quod dedimus potestatem dilecto et fideli nostro Reginaldo de Grey, recipiendi homines de Bromfeld et de Yal ad voluntatem nostram. In cujus, etc.

Mandatum est Uriano de Sancto Petro quod seisinam terrarum de Bromfeld et de Yal liberet Reginaldo de Grey tenendum ad voluntatem. Et in cujus, etc. Teste Rege apud Cestriam xv die Junii.

10 *Edw. I, mem. 7.* (No. 14.)

Rex archiepiscopis etc., salutem. Sciatis nos concessisse et hac carta nostra confirmasse quantum in nobis est, dilecto, et fideli nostro Rogero de Mortuo Mari, Juniori, terras illas et tenementa cum pertinentiis que fuerunt de proparte Lewelini Vaghan, inimici, et felonii nostro cum dotibus ejusdem pro partium cum acciderint. Habendum et tenendum de nobis et heredibus nostris eidem Rogero et heredibus suis faciendis inde servicium duorum feodorum militum pro omni servicio et consuetudine ad nos inde pertinentibus. Quare volumus, etc., sicut predictum est salvo jure cujuslibet. Hiis Testibus, Henrico de Lacy, Comite Lincolnensi, Ottone de Grandisono,

Rogero Estraneo, Petro Corbet, Hugone de Turberville, Gun-
telmo de Badelesmere, Hugone filio Oweni, Willelmo Bagot,
Petro de Huntingfeld, et aliis. Datum per manum nostram.
Teste Rege apud Sallop secundo die Junii. Et mandatum est
Rogero de mortuo mari, capitaneo exercitus sui in partibus
Albi Monasterii, quod prefato Rogero de terris et tenementis
predictis plenam seisinam habere facietis in forma predicta.

11 *Edw. I, m. 3.* A.D. 1283.

Rex omnibus ballivis et fidelibus suis ad quos, etc., salutem.
Sciatis quod ad requisicionem dilecti et fidelis nostri Johannis
de Warrene Comitis Surrie, concessionis Griffino Vaghan filio
Madoci quod teneat terram de Glyndendo de nobis ad volunta-
tem nostram. Ita tamen quod idem Griffinus Vaghan indo
nobis faciat literas suas patentes per quas faciat se nullam jus
habere in tenantia predictae terre nisi ad voluntatem nostram.
In cuius rei, etc. Teste Rege apud Rothel' xij die Februarii.

11 *Edw. I, anno 12, m. 5.*—Mem: quod erratum fuit in con-
cessione istius litere facta Griffino filio Griffini de Brum-
feld quia non tenet terras suas nisi ad voluntatem Regis.

Rex omnibus ad quos, etc., salutem. Sciatis quod de gratia
nostra concessimus Griffini filio Griffini de Brumfeld et heredi-
bus suis quod habeant et teneant omnes terras suas per Ba-
roniam sicut antecessores sui eas tenuerunt. Et habeant in
terrīs suis liberas furcas et visum franci plegii. Et quod possint
in Curiis suis placitare omnia placita quo ad Curiam Baronis per-
tinent placitanda, et amerciamenta de hujusmodi placitis per-
venientia percipere et habere, sicut alii Barones regni nostri
hujusmodi placita in Curiis suis placitare et amerciamenta
percipere et habere debent et hactenus rationabiliter placita
illa placitare et amerciamenta percipere consueverunt. Con-
cessimus etiam eidem Griffino quod in terris et boscis suis
propriis fugare et omnimodas feras in eisdem capere et eas
quo voluerit asportare possit sine occasione vel impedimento
nostri vel heredum nostrorum. Justiciariorum seu aliorum
ministorum nostrorum foreste. In cuius, etc. Teste Rege
apud Karnarvan xxij die Julii per ipsum regem nunciante
Johanne de Haveringe per literas suas patentes.

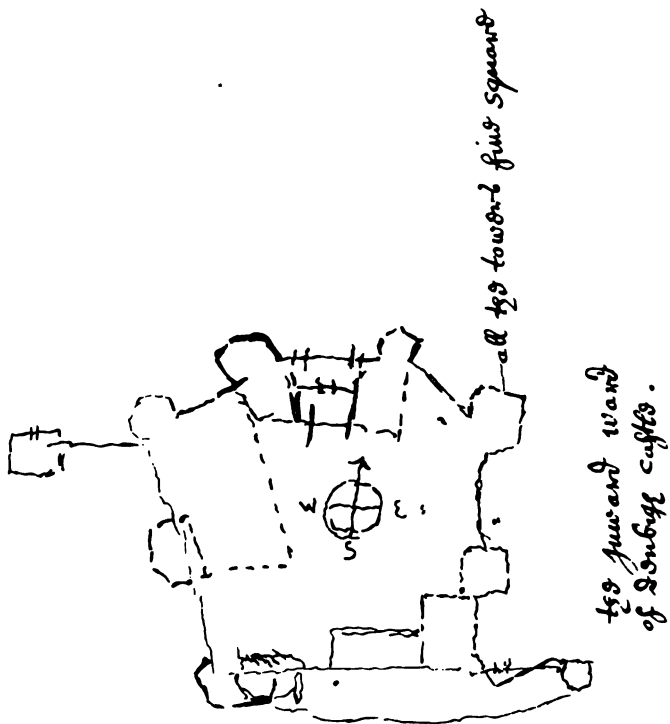
Upon the death of Prince Llywelyn ab Gruffudd, who
was slain at Aber Edw, near Buallt, on December 10,
1282, his brother, Prince David ab Gruffudd, Lord of





Denbigh Castle—North View.

5



Denbigh, quarterly *gules* and *or*, four lions rampant, counterchanged, became the lawful Prince of Wales; and when the news reached him of the slaughter of his brother, "he summoned all the chieftains and barons of Wales to assemble at Denbigh, to hold a national council. This proves that Denbigh was still in his possession, and even then a place of sufficient strength to afford security for a deliberating council of war, and to declare him Prince of Wales, as the hereditary successor of his brother, although Edward had a powerful army then lying at Rhuddlan, only a few miles off.¹ It appears, indeed, strange that Edward had not made himself master of David's Castle of Denbigh while the prince was in Snowdonia. Probably it was considered too strongly fortified and garrisoned for present attack; that he did not wish to waste his resources in endeavouring to reduce it, which could only have been effected by a long siege, when he had no such spare forces at his disposal. It is probable that it was taken afterwards by Henri de Lacy, upon the fall or capture of Prince David, where the garrison either surrendered, or abandoned it in despair.

"While the Welsh were drowned in unfathomable depths of sorrow, and lost in the very abyss of despair, by the death of their beloved prince, Llywelyn, Edward burst upon them with all the ferocity of a tiger, spreading universal carnage among them. In vain did they fly for shelter to the caves of the mountains and the tops of the ragged rocks of the Snowdonian Alps; those bloodhounds in human form, whom he had hired for the purpose from the Basque provinces, chased them from cliff to cliff, and from cave to cave, giving no quarter to those

¹ The probability is, that Edward himself was then in Snowdonia, where he advanced immediately on the information of Prince Llywelyn's death. It seems probable that Prince David intended to make this stronghold (Denbigh) the seat of his government, and that he conveyed the crown and regalia hither immediately after his brother's death. It should also be observed, that a portion of the Welsh crown jewels was discovered, a few years back, at Maes Mynnan, where Prince Llywelyn once resided. They had evidently been hidden at the time above alluded to.

who had thrown down their arms, and putting upwards of three thousand to the sword in cold blood! In vain did David endeavour to throw dejected garrisons—literal ‘forlorn hopes’—into his various castles, while he himself was swept with the torrent of universal despair which had overwhelmed his people, and was forced to conceal himself in the deepest recesses of the forests and morasses of the country. For some months he, his princess and children (two sons and seven daughters), and a few adherents and companions in misery, evaded the search of their merciless pursuers, suffering almost every privation which human nature can endure, when he was one night (June 21, 1283) surprised in a morass near Aber, within sight of the ancient palace of his royal ancestors, and carried in chains to Rhuddlan, where Edward was then residing. He earnestly begged to see the king, probably thinking that early recollections might awaken some degree of pity in Edward’s breast, and, like Claudius with Caractacus, he might be moved to commiserate the condition of a fallen prince, who had staked his dominions, his liberty, and life, for his country; but he was sternly refused, and kept a close prisoner for three months. When he was taken, the crown-jewels of the ancient British princes were found in his possession—King Arthur’s crown, and a curious relic, highly prized by the Welsh princes, called crocsenydd, which was said to be made from the very tree on which Jesus Christ was crucified, and brought to Wales by the Empress Helena.

“Prince David was then carried to Shrewsbury, where he was tried for high treason and other alleged crimes.

“On June 28, 1283, summonses were issued to eleven earls, one hundred temporal barons, nineteen justices and members of the council, two citizens of upwards of twenty towns, and two knights of each shire in England; but not more than one half attended the trial. The king presided in person. Being already prejudged by the royal injunction, which accused him of every crime and ingratitude which the thirst for his blood could rake up

or invent, he was very soon found guilty, and 'condemned to five different kinds of punishment:—to be drawn at the tails of horses through the streets of Shrewsbury to the place of execution, because he was a traitor to the king, who had made him a knight; to be hanged for having murdered Foulk Trigald and other knights in the castle of Hawarden; his heart and bowels to be burnt, because those murders had been perpetrated on Palm Sunday; his head to be cut off; his body to be quartered, and to be hung up in four different parts of the kingdom, because he had conspired the death of the king in several places of England'. The latter charge must be considered false. This sentence was executed in its literal severity. 'He was torn to pieces by horses', as Hartshorne observes, 'then hung and beheaded, his heart and bowels plucked out from the palpitating corpse, the mangled carcass distributed among four of the chief towns of England, to the eternal infamy of a barbarous age, and to glut the greedy appetite of sycophants, who savagely contested the possession of them, and the head stuck up at the Tower of London by the side of his brother's.'¹

"These were the last acts of this mournful tragedy."

"The citizens of York and Winchester", says Warrington, "contended, with savage eagerness, for the right shoulder of this unfortunate prince. That honour was decided in favour of Winchester, and the remaining quarters were sent, with the utmost dispatch, to the cities of York and Bristol, and the town of Northampton."

It is also said that the knight who had the *honour* of burning his entrails, enjoyed the *delight* of probing the flaming heart with the point of his poignard, but that

¹ "The King of the English had ordered the head of Prince Llywelyn, that had nobly worn a crown more ancient and illustrious than his own, to be fixed on the point of a spear, with a wreath round the temples, etc., to be paraded through the principal streets of London and afterwards set upon the highest turret of the tower—a monument unintended, but most true, of ruthless cruelty and fiendish malice."

the heart, swollen by the heat, exploded, and flew into his face, blinding him for life, as its final act of revenge—and how just.

But we should have prefaced that “his sons remained with him to the middle of July, when the English king sent a writ from Caernarvon to Henri de Lacy, ordering him to deliver the young Prince Llywelyn to Richard de Boys, and another writ to Reginald de Grey to deliver up the Prince Owain, the other son, to the same Richard de Boys.

“Both of them were to wait further mandates, the dark nature of which we are only permitted silently to conjecture. We know not the ultimate fate of the princess, his widow, who was a daughter of Robert de Ferrars, the sixth and last Earl of Derby of that house, *vair or and gules*. The fate of their sons was discreetly hidden from the world; but we are informed that the daughters of the two last Princes of Wales sought, under the habit of nuns, in the convent of Sempringham, a more certain tranquillity than regal life can bestow.”

“The death of Prince David closed the only sovereignty which remained of the ancient British empire; an empire which, through various changes of fortune, had opposed the arms of imperial Rome, and, for more than eight hundred years, had resisted the utmost efforts of the Saxon and Norman princes.”¹

Prince David left also an illegitimate son, David Goch of Nant Conwy, who bore *sable*, a lion rampant *argent*, in a border engrailed *or*, and was the father of Gruffudd ab David Goch, who was buried at Bettws Wyrion Iddon, or Bettws y Coed, where his tomb still exists, on which he is represented recumbent, in armour, with the following inscription, “HIC IACET GRUFUD AP DAVID GOCH, AGNUS DEI MISERERE MEI”. A full description of this tomb has been given by Mr. Bloxham, *Archæologia Cambrensis*, 1874, p. 128. It appears from the Extent of Nant Conwy, or Record of Caernarvon, or Great Extent of North Wales, as it is also called, taken on the

¹ *Ancient and Modern Denbigh*. By John Williams (Glanmor.).

next Monday after the translation of St. Thomas of Canterbury, 26 Edw. III (1352), that Gruffudd was the foreman of the jury for taking that extent. Gruffudd ab David Goch was the father of the Baron Hywel Coetmor of Gwydir, and Castell Cefel Ynghoedmor, in the parish of Bettws y Coed or Llanrwst, at which last place he lived. This place once belonged to Peredur ab Efracw.¹ The Baron Hywel Coetmor bore *azure*, a chevron, inter three fleurs-de-lys *argent*. He had a brother named Rhys Gethin, who lived at Hendref Rhys Gethin, in the parish of Bettws y Coed. The sepulchral effigy of the Baron Hywel Coetmor is in the church of Llanrwst, recumbent, in plate armour, with a tabard of his arms, with this inscription, "HIC IACET HOEL COETMORE AP GRUFF. VYCHAN. AMN."²

Peredur ab Efracw who, as before stated, once lived at Castell Cefel Ynghoedmor, was a chieftain who flourished in the early part of the sixth century. He is mentioned by Aneurin in the *Gododin*, as "Peredur arvau Dur", who fell at the fatal battle of Cattraeth in 540, and frequent allusions are made to his deeds of prowess by the poets of the Middle Ages. He is also a distinguished character in Welsh romance. He is recorded in the *Triads* as one of the three knights of the court of King Arthur who were engaged in seeking the Greal, and are celebrated for their continency. The other two being Bort, the son of King Bort, and Galath, the son of Lancelot du Lac. The adventures of Peredur ab Efracw form one of the interesting series of the *Mabinogion*, published by Lady Charlotte Guest. A saying of Peredur is preserved in *Chedleu y' Doethion*—"Hast thou heard the saying of Peredur, sovereign of the isle of Britain? 'Harder is the brave than a blade of steel'."³

¹ *Llyfr Gruffudd Hiraethog*, p. 3, c. 2.

² *Archæologia Cambrensis*, 1874, pp. 128-131; and 1876, p. 178.

³ Williams's *Eminent Welshmen*.



CHAPTER VI.

GLYNDYFRDWY, IAL, AND CYNLLAITH.

GRUFFUDD FYCHAN, the third son of Gruffudd ab Madog, Lord of Dinas Brân and Prince of Powys Fadog, was surnamed "Y Barwn Gwyn", or the White Baron, and had the lordships of Glyndyfrdwy¹ and Iâl² for his share of his father's territories. He was nursed in Glyndyfrdwy, as we learn from Huw Lleyrn.

The lordship of Glyndyfrdwy contained the parishes of Llansanfraidd yn Nglyn Nyfrdwy, Gwyddelwern, Aelhaiarn, and parts of the parishes of Corwen, and Llanfihangel Glyn Myvyr, and the parish of Bettws Gwerfyl Goch. The lordship of Iâl contains the parishes of Llanveris, Llanarmon, Llandegla, Bryn Eglwys, and Llandysilio.

By a treaty between King Edward I and Llywelyn ab Gruffudd, Prince of Wales, dated on the Tuesday next before the Feast of St. Martin, 5 Edw. I, 1277, it is stipulated that Gruffudd Fychan shall do homage to the king for the lands which he holds in Iâl, and to Llywelyn for the lands which he holds in Prince Llywelyn's dominions.

By a charter dated the fifth of the ides of February

¹ *Archæologia Cambrensis.*

² See *Archæologia Cambrensis.*

1278, Gruffudd Fychan gave Anian II, Bishop of St. Asaph, the manor of Llandegla in Iâl;¹ but after this he was deprived of his lordship of Iâl by Edward I, who granted it to John, Earl of Warren and Surrey, cheque *or* and *azure*, by a charter dated at Rhuddlan, October 7, 1282.

In 1283, at the request of John, Earl of Warren, the king confirmed the lordship of Glyndyfrdwy to Gruffudd Fychan, as we learn from the following charters.

"The king to all his bailiffs and faithful, etc. Know, that at the requisition of our beloved and faithful John de Warrene, Earl of Surrey, we have granted to Gruffudd Fychan, son of Madog, permission to hold the territory of Glyndyfrdwy from us during our pleasure. But that the said Gruffudd Fychan shall make out for us his letters patent, by which he shall assert that he holds those lands by no other right than our pleasure. Given at Rhuddlan, Feb. 12, 1283, 11 Edw. 1."²

On July 22, 1284, the king sent another charter, stating that an error had been made in the previous document, asserting that Gruffudd, the son of Gruffudd of Bromfield, only held his lands by right of the king's pleasure; and, in this second charter, he tells all whom it may concern, that, out of his favour, he has granted to Gruffudd, the son of Gruffudd of Bromfield, and his heirs, the power to hold their lands "per Baronium", as their ancestors held them, and that they might have in their lands "liberas furcas", *i.e.*, the power of executing criminals; and "visum franciplegii", the view of frank pledge.³ And that, in all their courts, all causes might be pleaded which should be pleaded in the court of a baron. "Et quod possint in Curiis suis placitare omnia placita que ad Curiam Baronis pertinent placitanda, et

¹ Llyfr Coch Asaph. ² *Rotuli Wallie*, 11 Edw. I, memb. 3.

³ Frank pledge. The pledge or surety anciently given by all free-men for their truth towards the king and his subjects. "Visus franciplegii", *view of*, *etc.*, is the office which the sheriff in his county court, or the bailiff in his hundred, performs in looking to the king's peace, and seeing that every man is in some "plegii".

amerciamenta percipere et habere debent et hactenus rationabiliter placita illa placitare et amerciamenta percipere consueverunt." We grant, also, to the said Gruffudd, the power to chase the game on his own lands and in his woods, and to capture them of whatsoever kind they may be, and to carry them away without let or hindrance from ourself or our heirs, our justiciaries, or our foresters. In testimony of which, this is attested by the king at Caernarvon, July 22, in the twelfth year of his reign, sent by the king himself, by John de Haveringe, by his letters patent. ("Teste Rege apud Karnarvan, xxij die Julii, per ipsum Regem nunciante Johanne de Haveringe, per literas suas patentes.")¹

Gruffudd Fychan, I Baron of Glyndyfrdwy by English tenure, married Margaret, eldest daughter of Gruffudd ab Cadwgan ab Meilur Eyton, Lord of Eyton, Erlisham, and Borisham, *ermine*, a lion rampant *azure*, armed and langued *gules*, by whom he had, besides a daughter, Margaret, wife of Gruffudd, Lord of Rûg, eldest son of Owain ab Bleddyn ab Owain Brogyntyn, a son and heir,

MADOG AP GRUFFUDD, II Baron of Glyndyfrdwy, and Lord of Cynllaith Owain, who died November 11, 1306. He married Gwenllian, daughter of Ithel Fychan,² Lord of Mostyn in Tegeingl, ab Ithel Llwyd ab Ithel Gam, Lord of Mostyn, who bore *azure*, a lion statant *argent*, son of Maredudd ab Uchdryd ab Edwyn ab Goronwy, Prince of Tegeingl, by whom he had a daughter, Janet, who married John Croft of Croft Castle, Lord of Croft in Herefordshire, and a son and heir,

GRUFFUDD OF RUDDALLT, III Baron of Glyndyfrdwy. He married in 1304 Elizabeth, daughter of John l'Es-trange, Lord Strange of Knockyn Castle, *gules*, two lions passant *argent*, by whom he had issue, one son, Gruffudd Fychan, of whom presently; and a daughter, Isabel, wife of Goronwy ab Gruffudd of Penllyn, ab Madog ab Iorwerth ab Madog ab Rhirid Flaidd, Lord of Penllyn.

¹ *Rotuli Walliæ*, 12 Edw. I, m. 5.

² *Brut y Tywysogion*, Llyfr Coch o Hergist.

Gruffudd had likewise two illegitimate daughters, Margaret, who married Madog ab Llywelyn ab Gruffudd ab Iorwerth Fychan, ancestor of the Traffords of Trafford in Esclusham; and Lucy, wife of Y Badi of Rhuddallt, ab Madog ab Iorwerth Goch, second son of Madog ab Llywelyn, Lord of Eyton.

Gruffudd of Rhuddallt was succeeded by his son and heir,

GRUFFUDD FYCHAN, IV Baron of Glyndyfrdwy, and Lord of Cynllaith Owain. He married Elen, daughter and coheirress of Thomas ab Llywelyn ab Owain, heir of the Sovereign Princes of South Wales, ab Maredudd ab Owain ab Gruffudd ab Yr Arglwydd Rhys ab Gruffudd ab Rhys ab Tudor Mawr, Prince of South Wales, *gules*, a lion rampant in a border indented *or*, armed and langued *gules*, by whom he had issue three sons—1, Owain de Glyndwr, his successor, of whom presently; 2, Tudor, Lord of Gwyddelwern in Glyndyfrdwy, who was born about 1362. He was upwards of twenty-four years of age on September 3, 1386, when, under the designation of "Tudor de Glyndore", he appeared as a witness in the Scrope and Grosvenor controversy, and slain in battle at Mynydd y Pwll Melyn, in Brecknockshire, on March 11, 1405, in the wars of Owain de Glyndwr. He married Maud, daughter and heiress of Ieuaf ab Adda ab Hywel ab Ieuaf ab Adda ab Awr of Trefor, in Nanheudwy. (Her mother was Gwenhwyfar, daughter and heir of Robert ab Robert, *sable*, a chevron inter three mullets *argent*.) By Maud, Tudor had issue an only daughter and heiress, named Lowri, who married, first, Robert ab Robin ab Gruffudd Goch, Lord of Rhôs, who bare *argent*, a griffin segreant, with wings erect *gules*. Gruffudd Goch was the son of Madog ab Tudor ab Cynwrig ab David ab Rhys ab Edryd ab Ionathal, Prince of Abergeleu, who died in the year 850, ab Iassesteth ab Carwed ab Maredudd, Lord of Is Dulas.¹ Lowri married, secondly,² Gruffudd ab Einion of Gwyddelwern, ab Gruffudd ab Llywelyn ab Cynwrig ab Os-

¹ *Lewys Dwnn*, vol. ii, 353.

² *Ibid.*

bern Wyddel, of Cors y Gedol (*ermine*, a saltire *gules*, a crescent *or* for difference); and, 3, Gruffudd, who had an only daughter and heiress, Eva, *ux.* David ab Gruffudd ab Caradog ab Thomas ab Roderig ab Owain Gwynedd.¹

Gruffudd Fychan had, likewise, four daughters—1, Lowri, *ux.* Robert Puleston of Emral, Esq. (*sable*, three molets *argent*); 2, Isabel, *ux.* Adda ab Iorwerth Ddû, of Llys Pengwern, ancestor of the Mostyn family; 3, Morfudd, who married, first, Sir Richard Croft of Croft Castle, in Herefordshire, Knt.; and, secondly, David ab Ednyfed Gam of Llys Pengwern, by whom she had no issue; and, 4, Gwenllian, *ux.* Gruffudd Fychan ab Gruffudd ab Madog.

Gruffudd Fychan was succeeded by his eldest son,

OWAIN GLYNDYFRDWY,² or, as he is generally called, Owain Glyndwr, or, as he wrote it himself, Glyndourdy, was born in the year 1349. He received a liberal education, and entered at the Inns of Court in London, where he studied until he became a barrister. It is probable that he quitted his profession, for we find that he was appointed esquire of the body to Richard II, whose fortunes he followed to the last, and was taken with him at Flint Castle. The Messrs. Owen and Blakeway, in their *History of Shrewsbury*, state that it was into the family of Henry of Bollingbroke, Duke of Hereford (France and England, a label *ermine*), afterwards Henry IV,³ that he became an esquire. He was knighted by King Richard, and was married, early in life, to Margaret, daughter of Sir David Hanmer of Hanmer, in Maelor Saesneg, Knt., one of the Justices of the King's Bench; by her he had five sons, Gruffudd, Madog, Maredudd,

¹ *Cae Cyriog MS.*

² This account of Owain Glyndwr, with the exception of the documents and other statements, taken from other sources, to which reference is made, is taken almost exclusively from Williams's *Lives of Eminent Welshmen*.

³ Henry de Bollingbroke married Mary, daughter and co-heiress of Humphrey de Bohun, Earl of Hereford, Lord Constable, who died in 1371. *Azure*, a bend *argent*, inter two cottises, and six lions rampant *or*.

Thomas, and John, and five daughters. Most of the sons fell during the war on various fields of battle. On September 3, 1386, he appeared in the celebrated controversy between Sir Richard le Scrope, Knt., and Sir Robert Grosvenor, Knt., as to whom the right to bear the shield emblazoned *azure*, a bend *or*, should appertain. He then stated in his deposition that he was twenty-seven years of age and more. It happened afterwards that Reginald, Lord Grey de Ruthin, whose lordship adjoined that of Glyndyfrdwy, had by force taken possession of a certain common, called Croesau, which Owain Glyndyfrdwy, in the former reign, had recovered from him by course of law. Owain laid the case before Parliament, but Henry, espousing the cause of Lord Grey, his suit was dismissed. This injury was aggravated by another; Reginald purposely detained the writ that had been issued to summon Owain and the other barons to join Henry IV in his expedition against the Scots. Lord Grey misrepresented the absence of Owain to the king as an act of wilful disobedience, and afterwards treacherously took possession of his lands under pretence of forfeiture. More temperate measures were recommended by John Trevor, Bishop of St. Asaph, who knew well the feelings of the Welsh towards the king, and the influence and abilities of Owain; but his advice was rejected, and he was told there could be no fear about such a barefooted rabble as the Welsh. The Welsh, however, who were strongly attached to the cause of Richard II, thought the present a favourable opportunity for freeing themselves from the oppressive yoke of the English, and they rose up in arms, and chose Glyndyfrdwy for their chief, both on account of his attachment to the king (Richard II), and his hereditary claim to the principality of Wales. That this was the fact, is corroborated by the circumstance of no personal mention being made of Owain Glyndyfrdwy in King Henry's first proclamation against the rebellion of the Welsh, dated September 19, 1400. In the summer of 1400, he attacked the estates of his enemy, Lord Grey of Ruthin,

1. The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the human brain. It is shown that the brain is a complex system of interconnected parts, each of which has its own function. The author discusses the role of the different parts of the brain in the process of thinking and memory.

2. The second part of the paper is devoted to a discussion of the role of the brain in the process of learning. It is shown that the brain is a plastic organ, capable of changing its structure and function in response to new information. The author discusses the role of the different parts of the brain in the process of learning and memory.

3. The third part of the paper is devoted to a discussion of the role of the brain in the process of memory. It is shown that the brain is a complex system of interconnected parts, each of which has its own function. The author discusses the role of the different parts of the brain in the process of memory.





Winton Castle - north, east



11

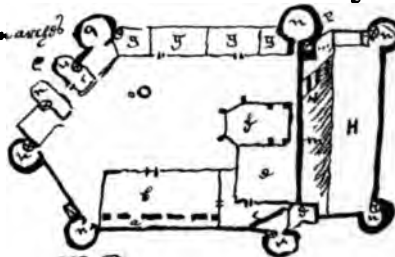
12



13

14

- a the clifford
 b the gall
 c the great kitchen
 d the lesser kitchen
 e the pantry or storeroom
 f the chapel
 g lodging round 2 flower beds
 h the inner ward
 i the garden
 k the gallies standing on a pier
 l the gall
- m a deep & broad ditch bet the 2 wards
 n all round toward
 o the wall
 p the Sally port
 q the Cloister chamber
 r stone stands to afford for Sally port to inter ward
 s to be a bridge into the ditch



the ground plot of
winton castle.



alte' p' dicionis cont'a regiam magestatem n'ram p' p'fatum
 Oswini f'ce et p'petrate nob' forisf'ca' existunt et que ad
 p'sens valorem trescentar' marcar' p' annu' p' estimac'o'nem
 ut dicit' non excedunt. Hend' et tenend' om'ia man'ia t'ras
 et tent' p'd'ca una cum regaliis regalitatibz feodis militum advo-
 cacoibz et p'ronatibz om'imodor' b'n'ficio' eccl'iasticor' fran-
 chesiis lib'tatibz costumis Wardis maritagiis releviis *relevis*
 escaetis forisf'turis chaceis parcis Warernis Wrecco maris et
 om'ibz aliis p' ficuis et commoditatibz quibus cumq' ad p'dca
 mandia t'ras et ten' spectantibz sine p'tinentibz p'fato Comiti et
 heredibz suis de nob' et heredibz n'ris p' s'uicia inde debita
 et consueta adeo lit're plene et integre sicut p'd'cus Oswinus
 ea h'uit et tenuit aliquo tempore p't'ito absq' aliquo nob' vel
 heredibz inde reddendo donac'o'e et concessione p' nos nup'
 eidem Comiti de Castris man'iis t'ris et ten' que fuerunt Radi'
 de Lumley Chivaler r'one forisf'cure ejusdem Rob'ti que
 valent p' annu' eidem comiti trescentas et sexaginta libras aut
 quadam annuitate viginti librar' p' Ric'm nup' Regem Angl'
 sed'm post conquestum eidem Comiti p'nomine Comitis Som's
 de exitibus Com' Som's p' manus vu' ibidem p'cipiend' seu
 quadam alia annuitate sexaginta et ses librar' tresdecim
 solidar' et quatuor denarior' p' p'fatum nup' Rege eidem Comiti
 de exitibz honoris de Walynford p'cipiend' aut officio Cam'
 ar' Angl' cujus valor non est c'tus eo q'd casualis existit f'cis
 non obstantibz. In cujus, etc. T. R. apud Westm' viij die
 Novemb'r. P' ip'm Regem.

In 1401, Henry IV assembled a Parliament to Westminster, when the deliberate voice of the assembled representatives ordained that no one whole born in Wales should purchase lands upon the Marches or borders; that they should neither bear office nor armour, and that such as dwelt in franchised towns should produce sureties for their good behaviour.¹ The next act of his reign he followed up the same stringent ordinances, by decreeing that no Englishman should be convicted in Wales, and that no minstrels should be suffered to gather the people together.²


The king then advanced to Anglesey, and plundered the Franciscan monastery of Llanvaes, slew some of the

¹ *Statutes of the Realm*, 2 Henry IV, chap. xi.

² 4th Hen. IV, 1402, chaps. xxvi to xxxiv.

monks, and took the rest away with him ; but he afterwards restored them to liberty, taking care, however, to place Englishmen in their room, as the Franciscans were well known to have been firm adherents to the cause of Owain. Henry at last withdrew his army, not being able to follow Owain, who retreated with his troops to the mountains of Snowdon. At the suggestion of Prince Henry, a free pardon was offered to the Welsh of several counties, which brought over to the king's authority thirty-two of the principal adherents ; but Glyndyfrdwy's army was, nevertheless, receiving constant additions by the great resort of his countrymen, not only from every part of Wales, but also from England, whither they had removed for the sake of education, or were engaged and settled in various professions. In the summer of 1401, Glyndyfrdwy marched to Pumlumon, which he made the base of his future operations, and thence proceeded to lay waste the surrounding country. He sacked Montgomery, burned the suburbs of Welshpool, destroyed Abbey Cwmhir, and took the castle of Radnor, where he beheaded the garrison to the number of sixty. The Flemings who had been planted in Pembrokeshire suffered so much from him that they raised a force of 1,500 men, and marched so expeditiously, that they surrounded Owain and his forces on Mynydd Hyddgant before he was aware of their approach. Hemmed in on every side, he broke through their ranks, and 200 of the Flemings lay dead on the field. Henry, alarmed at his success, led another army into Wales, and destroyed the abbey of Strata Florida, or Ystrad Flûr, in Ceredigion, and ravaged the country ; but he was obliged to make a disgraceful retreat, his army being exhausted by famine and disease. Another expedition in the same year, commanded by the king in person, met with the same success.

In 1402, the occurrence of a comet was interpreted by the bards as an omen most favourable to Owain, and their predictions instilled spirit into the minds of his countrymen. His next action was fought against Lord Grey



de Ruthin, whom he took prisoner, and kept long in captivity, nor did he give him his liberty until he had paid the large ransom of 10,000 marks, and bound himself to observe a strict neutrality; and, immediately after his release, for his better security, he married Jane, the third daughter of Owain. Being now freed from his English enemies, Owain turned his arms against those of his own countrymen who adhered to the English king, and burned their mansions, and ravaged their estates; the cathedral of Bangor, and the cathedral, palace, and canons' houses of St. Asaph were destroyed at his command; the bishop of St. Asaph, however, John Trevor,¹ sided with Owain afterwards, and was confirmed by him in his see. It was at this time that Henry, irri-

¹ John Trevor became Bishop of St. Asaph in 1395. He obtained permission to hold *in commendam* with his bishopric, as some of his predecessors had done, the livings of Pool, Cegidfa (Guilsfield), and Meivod. Notwithstanding this, he proved ungrateful to the king, Richard II, for, in 1399, when that unfortunate monarch was a prisoner in his diocese, at the castle of Flint, under the power of Henry, Duke of Hereford, the bishop was prevailed upon to pronounce the sentence of deposition against the king in favour of the usurper; and he was also sent ambassador into Spain to justify the proceedings of Henry IV to that court. But at his return in 1403, he found his countrymen in arms against the usurpation of Henry, under Owain Glyndyfrdwy, who, on account of the bishop's zeal, had burnt down his cathedral church, and episcopal palace, and also the canons' houses, to the ground, because they were disaffected to his cause. The bishop joined Owain, and became one of his most trusted adherents, for which he was deprived of the revenues of his see. It was at this time that Henry promulgated the unjust and tyrannical laws above-mentioned. Bishop Trevor had strongly opposed these laws, and had very rationally set forth the danger of disgusting so irritable a people, to whom the English Lords in Parliament made the insolent answer, "Se de illis scurris nudipedibus non curare". The bishop died in Paris, whither he had been sent by Owain upon an embassy to procure aid from the King of France, and he was buried there in the Abbey of St. Victoire, with the following epitaph, in which *Herefordensis* has been inserted by mistake for *Assavensis*. "In Capella Infirmarii Abbatie S. Victoris Parisiensis, Hic jacet Reverendus in Christo Pater, Johannes, Episcopus Herefordensis in Wallia, qui obiit, A.D. 1410. Die Veneris 10 Mensis Aprilis, cujus anima feliciter requiescat in pace. Amen."—Williams's *Lives of Eminent Welshmen*.


tated at the spirited resistance of the Welsh to his government, had promulgated a set of impolitic laws, which tended to give the highest offence to the Welsh, and separate their interests from those of the English. According to these laws, "the Welsh were prohibited from purchasing lands, from holding any corporate office, and from bearing arms within any city, borough, or market town; in all lawsuits between an Englishman and a Welshman, the former should be convicted only by the judgment of English justices, or the verdict of all the English burgesses, or by inquests of English boroughs and towns of the lordships in which the respective suits lay; all English burgesses who were married to Welshwomen were disfranchised; all Welshmen were forbidden to assemble together for conference without licence from the local authorities and in their presence. No provisions or arms were to be received into Wales without special permission from the king or his council. No Welshman was allowed to have the charge of any castle, fortress, or place of defence, even though he might be its owner, nor to execute the offices of lieutenant, justice, chancellor, treasurer, chamberlain, sheriff, steward, coroner, or any other office of trust, any patent or licence to the contrary notwithstanding. Moreover, the Welshmen were forbidden to bring up their children as scholars, or to apprentice them to any occupation within any town or borough in the realm".¹ These enactments remained in force till the 21 James I (1624).

The king being determined on another expedition into Wales, issued orders for the army to meet at Lichfield; but, in the meantime, Owain obtained a great victory, June 22, over Sir Edmund Mortimer, at Pilleth Hill, near Knighton, in Radnorshire, where 1,100 of Mortimer's followers were slain, and himself taken prisoner. Sir Edmund was uncle to Edward Mortimer, the young Earl of March, then about ten years of age, whose title to the crown of England having been acknowledged by the Parliament, he himself was kept in close custody at

¹ *History of Wales*, by Jane Williams.

Windsor. In consequence of this relationship, it may be supposed that Henry took no steps for his ransom, and Mortimer, finding Owain inclined to favour the right of his nephew, sided with him, and brought on the alliance with the Percies. Henry finding that his own safety demanded his utmost exertion, instead of assembling one army at Lichfield, determined to raise three separate divisions, and to attack the Welsh from three quarters at the same time. It was arranged that the king should muster the first division at Shrewsbury. Richard Beauchamp, Earl of Warwick, Regent of France (*gules, a fess inter six cross crosslets or*), Edmond Stafford, Earl of Stafford (*or, a chevron gules*), and others, were to assemble the second at Hereford, while Prince Henry was to take the command of the third at Chester. We learn from a letter of the prince, dated at Shrewsbury in May, that he led his army and burnt Owain's chief palace at Sycharth, in the parish of Llansilin, in Cynllaith, and then went to Glyndyfrdwy, where he burnt the house in his park, and then, after burning and ravaging, not only Glyndyfrdwy, but also Edeyrnion, they returned through Powys to Shrewsbury. It is to Sycharth that Iolo Goch's magnificent description appertains.

In the meantime Owain was ravaging Glamorgan on account of the defection of the inhabitants from his cause; he burned the houses of the bishop and archdeacon of Llandaff, set fire to Caerdiff and Abergavenny, "and demolished the castles of Penlline, Llandough, Flemingston, Dunraven of the Butlers, Tal y Van, Llanbleddian, Llanguirn, Malefant, and that of Penmark; and burnt many of the villages and churches about them. He burnt also the churches of Llanfrynach and Aberthin; and many houses at Llantwit Major, and other places, the men of which would not join him. But many of the country people collected round him with one accord, and they demolished castles and houses innumerable, laid waste and quite fenceless the lands, and gave them in common to all. They took away from the powerful and rich, and distributed the plunder among the weak and indigent. Many of the higher order and




chieftains had to fly to England and put themselves under the protection and support of the king. A bloody battle took place on Bryn Owain mountain, near Cow-bridge, between Owain Glyndyfrdwy and his men and the king's men, but the latter were put to flight after eighteen hours' hard fighting, during which the blood was up to the horses' fetlocks, at Pant y Wennol, a place so called from its being a favourite haunt of the swallows, the harbingers of spring, but it is now known by the unromantic English name of Stilling Down.

One of Owain Glyndyfrdwy's captains was Cadwgan, Lord of Glyn Rhondda, generally known by the name of Cadwgan y Fwyall, *i. e.*, Cadwgan of the Battle Axe. When Cadwgan was preparing for battle, he used to perambulate Glyn Rhonda, whetting his battle axe as he proceeded along ; from which circumstance Owain would call out to Cadwgan, "Cadwgan, whet thy battle-axe", and the moment that Cadwgan was heard to do so, all living persons, both male and female, in Glyn Rhondda, collected about him in military order (for the ladies were in those times well drilled and obedient), and from that day to this, the battle shout of the men of Glyn Rhondda, has been, "Cadwgan, whet thy battle-axe", and, at the word, they all assembled as an army.

One day, when Owain Glyndyfrdwy was travelling on horseback about the country of Glamorgan, in the guise of a strange gentleman, attended by a faithful friend in the habit of a servant, and going about to ascertain the disposition of the inhabitants, he went to the castle of East Orchard, St. Athan's, the residence of Sir Laurence de Berkrolles, who was Lord of St. Athan's and Coetty, and requested in French a night's reception for himself and servant, which was readily granted, attended by a hearty welcome, the best of everything in the castle being laid before him ; and so pleased was Sir Laurence with his friend that he earnestly pressed him to remain with him some days, observing that he soon expected Owain Glyndyfrdwy there, and that he had despatched all his tenants and servants, with many other confidential

persons, under an oath of fidelity, through all parts of the country, to seize Owain, who, he had been told, had come to that district of the principality, and that he was himself sworn to give honourable rewards to his men who should bring Owain Glyndyfrdwy there, either alive or dead. "It would be very well, indeed", said Owain, "to secure that man, were any persons able to do so." Having remained at Sir Lawrence's castle for four days and three nights, Owain thought that it would be wise to leave; therefore, giving his hand to Sir Lawrence, he addressed him thus: "Owain Glyndyfrdwy, as a sincere friend, having neither hatred, treachery, or deception in his heart, gives his hand to Sir Lawrence de Berkrolles, and thanks him for the kindness and courteous reception which he and his friend (in the guise of a servant) experienced from him at his castle; and desires to assure him on oath, hand in hand, and hand on heart, that it will never enter his mind to avenge the intentions of Sir Lawrence towards him; and that he will not, as far as he may, allow such desires to exist in his own knowledge or memory, or in the minds of any of his relations or adherents", and then he and his servant departed; but Sir Lawrence de Berkrolles was struck dumb with astonishment, and never afterwards recovered his speech; no word, thenceforth, having ever escaped his lips.

"Sir Lawrence de Berkrolles was descended from one of Fitz Hamon's twelve Norman knights, to whom the castle of East Orchard, St. Athan's, was given in the general spoliation. He married Matilda, the daughter of Sir Thomas Despencer, Lord of Glamorgan, who lived at the castle of *Caer Ffili*, or *Senghenydd*. This lady we are told was very beautiful—so far, at least, as outward appearance goes; whether she ever really loved him or not, or whether, after he had unfortunately lost his speech, she had got tired of him, we are not told; but, be the cause what it may, she determined to get rid of him, and she poisoned her husband, Sir Lawrence, so effectually, that he died; whereupon she was buried



alive, agreeable to the sentence pronounced on her by the country, and the Lord Sir Richard Began, who was Lord of Glamorgan. This circumstance is mentioned in Homfray's *Norman Castles of Glamorgan*. It is also additionally supported by the tradition current at St. Athan's, where the 'Arglwyddes Wen' (the White Lady) is still believed to haunt the reported scene of her cruel death, near the by-road leading to Bat's Lays, an ancient residence, a little to the west of St. Athan's village."

"Dream't she of torture's frantic start,
When, light of foot, and light of heart,
Beside Senghenydd's lordly towers,
She ranged among her rosy bowers,
Herself the beauteous flower of flowers."

After his success in Glamorgan, Owain returned to oppose the English. Too prudent to hazard a battle with a force superior in numbers and equipments to his own, he drove away all the cattle, and destroyed all the means of subsistence for the enemy, whose formidable invasion ended in a most inglorious retreat. His cause now seemed to be gaining strength by the alliance of the Mortimers and Percies, and a treaty was made at the house of Davydd Daron, Dean of Bangor,² who entered strongly into their views, by which it was agreed that Edmund Mortimer, Earl of March, should take all the country from the Trent and Severn to the eastern and southern limits of the island; Henry Percy, Earl of Northumberland, Lord Constable of England, was to have all the countries north of the Trent, and Owain Glyndyfrdwy all the countries westward of the Severn.

¹ *Iolo MS.*

² Davydd Daron held the Deanery of Bangor in 1399, and was outlawed by Henry IV in 1406, for taking part with Owain Glyndyfrdwy, whose conspiracy against that prince is said to have been contrived in that person's house. Davydd Daron was the son of Ieuan ab Davydd ab Gruffudd ab Gwrgeneu Fychan ab Gwrgeneu ab Iorwerth ab Lleision ab Morgan ab Caradog ab Iestyn ab Gwrgant. *Gules*, three chevronells, *argent*. He was the ancestor of the Joneses of Ddôl in Edeyrnion and of Llanraiadr Hall, in Ceinmeirch, and the Joneses of Dôl y Moch, in Ffestiniog.



Owain was now in the meridian of his glory, and he assembled the estates of Wales at Machynllaith, in Cyfeiliog, where his title to the principality was acknowledged, and he was formally crowned. It was on this occasion that Sir Davydd Gam attempted to assassinate him. On June 21, 1403, was fought the battle of Shrewsbury, in which his first division only, consisting of 4,000 men, was present; he himself, with the great body of his troops, amounting to 12,000, not being able to approach nearer than Oswestry, having been detained by the siege of Kidweli Castle. In this battle, Edward Stafford, Earl of Stafford, was slain. His son, Humphrey Stafford, was created Duke of Buckingham, and was slain at the battle of Northampton, 38 Henry VI. After this, Owain laid waste the English borders, and took several of the castles held by the enemy.

A letter from Jankyn Havard, Constable of Dinevor Castle, to the receiver of Brecknock, states, "that Oweyn Glyndour, Henri Don, Rhys Duy, Rhys ab Gruffudd ab Llywelyn, and Rhys Gethin", had won the town of Caermarden, Wymor, the constable of its castle, having given it up; also, "that Jankyn ab Llywelyn had yielded up the castle of Emlyn with free will, and William Gwyn, Thomas ab David ab Gruffudd, and many gentlemen, have been in person with Oweyn". (See Ellis's *Original Letters*, second series, p. 14.)

In 1404, Owain made a treaty with Charles, King of France, and defeated an English army at Craig y Dorth, near Monmouth.

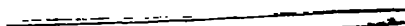
In 1405, a body of his partisans, to the number of 8,000, was defeated in Monmouthshire; and another army sent by Owain, under the command of one of his sons, was defeated by the English, under Prince Henry, at Mynydd y Pwll Melyn, in Brecknockshire, with a loss of 1,500 men, either slain or taken prisoners. Among the slain was Tudor ab Gruffudd Fychan, Lord of Gwyddelwern, brother of Owain Glyndyfrdwy. After these defeats, all Glamorgan submitted to the king, and it was at this time that Owain's followers dispersed, and

he was obliged to conceal himself in caves and retired places.

A cavern near the seaside in the parish of Llangelynen, in Meirionyddshire, is still called Ogaf Owain, in which he was secretly supported by Ednyfed ab Aaron. King Henry again entered Wales with an army of 37,000 men, but, owing to the tempestuous weather, he was obliged to make a hasty retreat with considerable loss. Owain's affairs were again improved by the aid of his ally, the King of France, who sent a fleet to Milford-haven, with an army of 12,000 men, whom Owain joined with 10,000 more at Tenby, and the combined armies advanced into Worcestershire, where they encamped, and were opposed by the English king; for eight days they respectively presented themselves in order of battle, but beyond skirmishes, in which many were slain, nothing more decisive occurred, and the king, having cut off the means of supply, the Welsh and French secretly retreated to Wales, and the latter returned to France without making any further attempt.

From the end of 1406 Owain's affairs began to decline, and his military undertakings were confined to laying waste the borders, but he continued to keep possession of the mountainous parts of Wales. In 1408, he laid waste the Marches, and seized the property of those who refused to join him; but Lord Powys, who was commanded by the king to oppose him, fortified several castles, and took prisoners, Rhys Ddu and Philip Scudamore, who were sent to London, and there executed.

In October 1410 the following Welsh prisoners were received at Windsor Castle: Howel ab Ieuan ab Howel, Walter ab Ieuan Fychan, Rhys ab Ieuan ab Rhys, Ieuan Goch ab Morgan, Davydd ab Tydyr, Rhys ab Maredudd, Madoc Bach, Jenkyn Bachan, Davydd ab Cadwgan, and Thomas Dayler. In this year, likewise, the king issued his letters to Richard Grey of Codnor, Constable of Nottingham Castle, to deliver to the Constable of the Tower of London, Gruffydd ab Owain Glyndourdy, and Owain ab Gruffydd ab Richard, his prisoners. (See Ry-



mer's *Fœdera*.) Leland tells us that, in the same year, Rise Die, an esquire of Wales, and a supporter of Owain Glyndour, was taken and hanged in London.¹ On Henry's death in 1412 Owain still remained unconquered, and Henry V endeavoured to put an end to the warfare by conciliation; but, being unable to succeed, he enacted several severe laws against the Welsh.

In 1415, however, Owain's affairs again began to improve, and assumed so formidable an aspect that the king deputed Sir Gilbert Talbot to negotiate a treaty with him, offering him and his followers a free pardon should they request it. The result of these proceedings is unknown, and it is supposed that they were interrupted by the decease of Glyndyfrdwy, which occurred September 30, 1415, at the house of one of his daughters, and he is traditionally said to have been buried in the churchyard of Monnington on Wye.

Owain Glyndyfrdwy, by his wife Margaret, daughter of Sir David Hanmer of Hanmer, knight, had issue six sons,—1, Gruffydd ab Owain, who was unfortunately taken prisoner by the English, and confined in Nottingham Castle, and from thence he was sent to the Tower of London in 1410; 2, Madog; 3, Maredudd; 4, Thomas; 5, John; and, 6, David, who is said by Lewys Dwnn to have been illegitimate²—but all of whom were either taken prisoners, and were mercilessly put to death, or fell valiantly on the field of battle, and died without issue.

Owain Glyndyfrdwy had likewise four daughters,—

1. ALICE (by her birth, which came to her by the favour—i.e., the grace or permission—of her Creator, on the death of her brothers without issue), LADY OF GLYNDYFRDWY AND CYNLLAITH, and heiress, *de jure*, of the Principalities of Powys, South Wales, and Gwynedd. For the title of Alice to the thrones of South Wales and Gwynedd I refer the reader to a most excellent work, just published, by the Rev. the Hon. George T. O. Bridgeman, M.A. The excellence of this work is such,

¹ *Lewys Dwnn*, vol. i, p. 333.

² *Cae Cyriog MS*

as far as regards the princes of South Wales, that, without giving the maternal ancestry of Owain Glyndyfrdwy, I refer the reader to his most valuable *History of the Princes of South Wales* to see the right he, Owain, had to prove his claim to the principality of Dinefawr (or, properly, Dinasfawr) and Gwynedd.

The Lady Alice married Sir John Scudamore of Kentchurch, in Herefordshire, knight, son and heir (by Alice his wife, daughter and heir of Sir Walter de Bredwardine, knight) of Sir Jenkyn Scudamore, knight, son and heir (by Joyce, his wife, daughter and heir of Sir Robert Marbury, knight) of Sir John Scudamore, knight, son and heir (by Jane, daughter of Sir Walter Baskerville of Erdisley, in com. Hereford, knight) of Sir John Scudamore, knight, son and heir (by Alice, or Agnes, his wife, daughter and heir of Sir Robert d'Ewyas, knight) of Jenkyn Scudamore, esquire, son and heir (by Joyce, his wife, daughter of Sir Robert Clifford, knight, Lord of Clifford) of Sir Titus Scudamore, knight, Lord of Troy and Bigswear, son and heir of Sir Alan Scudamore, knight, living 4th William Rufus, 1091, and Jane, his wife, daughter and heir of Sir Alexander Ketchmay, knight, Lord of Troy and Bigswear, in Monmouthshire. It seems, from what follows, that Sir John Scudamore and the Lady Alice, his wife, had laid claim to the lordships of Glyndyfrdwy and Cynllaith, as the Lady Alice was the eldest daughter and (as her brothers had died without issue) heir to Owain Glyndyfrdwy. For this purpose, they endeavoured to prove their claim in the king's court, in the county of Meirionydd, by writ directed to the sheriff; whereupon John Beaufort, Earl of Somerset, then a prisoner in France, presented the following petition to the king in parliament.

Rolls of Parliament, vol. iv, p. 140.—*Pro Comite Somerset.*
xi Hen. VI.

29. Item, un Petition furst baille a n're S'r le Roy en cest present Parlement, pur son tres chier Cosyn John Count de Somerset, en la fourme q'ensuyt.

Au Roy n're tres souverain S'r, supplie v're humblie Liege

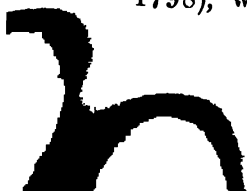
John Count de Somers', ore esteant prisoner dein' v're Roialme de France. Qe come le noble Roy Henry v're Aiel, q' Dieu assoile, le VIII^{me} jour de Novembr', l'an de son reigne secunde, graunta p' ses Lettres Patent' au John Count de Somerset, pier du dit Suppliaunt, p' noun de son tres chier frier John Count de Somerset, le Manoir and Seygnourie de Glendourdy, ove les appurtenaunt', in Ederyn. Le Manoir et S'rie de Sawarth, ove les appurtenaunt' en Kentlith, en North Gales. Les Manoirs et S'ries de Hiscote et Guynyoneth, ove lour appurtenaunces, en South Gales; entre autres S'ries et Manoirs, p' noun de tout' les Manoirs, Terres et Tenementes, queux furent a Owyn de Glyndordy, sib'n en South Gales come en North Gales, queux p' reson de haut Treson encountre sa Roiall Mageste, p' l'avaunt dit Owyn fait et perpetre, a luy adonges furent forfait'; pur avoir et tenir les dit' Manoirs, Terres et Tenements, ensemblement ovesq' Regalies, Regalites, Fees de Chivalers, advowes' et patronages de Benefises d' Eglises, Fraunchises, Libertees, Custumes, Wardes, Mariages, Relevs, Eschetes, Forfaitures, Chaces, Parkes, Warennas, Wrek de Meer, et tout' autres Profites et Commodites quelconq's as avaunt dit' Manoirs, Terres et Tenementes regardant' ou appurtenaunt', a l'avaunt dit Count le Pier et a ses heires, de l'avaunt dit Aiel et ses heirs, p' services ent due' et acustume', auxi franchement, pleinement et entierment, come l'avaunt dit Owyn eux avoit et tenoit en ascun temps passe, sicome en mesmes les Lettres Patent' y est declare plus au plein. Et ore est ensy, q' un' John Skydemore Chivaler, et Alice sa Femme, pretendunt' la dite Alice estre file et heir au dit Owyn, ont suy Bre' de Formedon, direct al Viscount de Salop', retournable et retourne en v're commune Bank a Westm', devaunt S'r William de Babyngton et ses Compaignons, vo' justic' illeoc's, de les Manoirs de Glendourdy et Kentlyth, ove lour appurtenaunces, en North Gales, les queux sont parcell des Manoirs, Terres et Tenements, comprise' deint' les Lettres Patentez avaunt dit, del doun un Wauter Mitton et Wauter Huse, fait a un Griffith Glyndouerde, besaill du dit Alice, et a un Elizabeth sa Femme, a eux, et a les heirs de lour deux corps engendre', envers le dit Suppliant; le quel Bre' pende emqure nient discuose; et ont conveie le discent en mesme le Bre' au dit Alice; Et mient obstant cell suyte; Et auxi q' tout' les S'ries, Manoirs, Terres et Tenementes avaunt dit, sont tenu' de Vous, come en droit de v're corone, sicome appiert de record, p' les Lettres Patent' avaunt dit', le avaunt dit John Skydemore et Alice, p' non de John Skydemore Chivaler, et Alice sa Femme, ont

sue un Brief de q'd ei deforc', vers le dit Suppliant, direct al Visc' de Merion; retournable devaunt vo' justic' dein' v're fraunchise la, des dit' Manours de Glyndourde et Kentlith, au verray semblable disheritaunce de luy, encountre ley et droit, s'il ne soit p' vous gracieusement eide et socourre en cest cas. Que please a v're Hautesse pur considerer les premisses, et pour ordeigner p' auctoritee de cest present Parliament, q' tout' actions nomme' envers le dit Suppliant p' les dit' John Skidmore et Alice, des dit' Manoirs of Glyndourde et Kentlith, forspri' seulement le dit Bre' que ore est pendant en le dit commune Bank, devaunt vo' dit' Justices a Westm', purrent estre casse', irrite', et tenu' come voide a tout' jours. Et en outre ceo, pur ordeigner p' mesme l'auctorite, q' les dit' John Skydemore et Alice, ne lour heirs, ne null des heirs du dit Owyn, eit ne mainten' en temps advenir, ascun action ou demande, p' Brief, ne saun' Brief, envers nully, d'ascun parcell' des dit' S'ries, Manoirs, Terres et Tenements, et autres desuis especifie', forspri' p' Petition au Roy, au p' Brief retournable devaunt les justic' de dit commune Bank, q' pur le temps serront. Et q' si ascun Jug' soit don', sur ascun autre suyt, des dit' Manoirs, Terres ou Tenements, ou d'ascun parcell' d'icell, envers ascun person, s'il ne soit p' Petition sue a vous, ou vo' heirs, ou p' Brief retournable en le dit commune Bank, devaunt les justic' illecoq's pur le temps esteant', soit cett Jug' tenu' come voide et de null effect pur tout' jours. Et en vutre ceo, q' le dit Suppliant, ses heirs ou assignes, p' l'auctorite suisdit, puissent avoir Briefs tielx et tant' come lour bosoignera, de temps en temps, expressement commandant' as quelconqs justices et autres officers, forspri' seulement les justices et officers, p' force de Petition, ou justices de commune Bank avaunt dit', q'ilx ne teignent null plee sur ascun action ou demaunde, a mover des dit' Manoirs, Terres et Tenements, ou ascun parcell' d'icelles, encountre le tenour et effect de l'ordinaunce avaunt dit'.

Le quelle Petition en mesme le Parliament lewe et entendue, de l'advys et assent des Seign'rs Espirituelx et Temporelx, et auxi des Communes esteant' en mesme le Parliament, fuist respondu' en la fourme q'ensuyt.

Responsio.—Le Roy le voet.

The heir and representative of Sir John Scudamore of Kentchurch, knight, and the Lady Alice, his wife, is the present John Lucy Scudamore of Kentchurch Court, in the county of Hereford, Esq., D.L. (born February 20th, 1798), who married, October 1822, Sara Laura, elder



daughter of Sir Harford Jones Brydges of Boultibrook Court, Bart., by whom he had issue a son, born at Florence, November 24th, 1823, who died in infancy, and a daughter, Laura Adelaide, who married, 1852, Major Fitzherbert Dacre Lucas, second son of the Right Hon. Edward Lucas of Castle Shane, co. Monaghan.

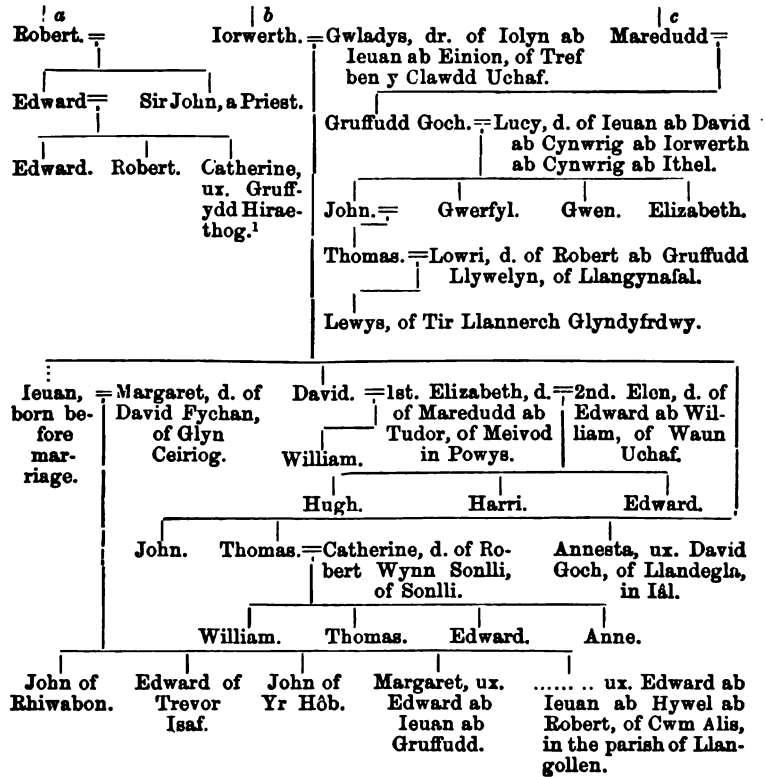
The arms of the Scudamores are, quarterly, 1st and 4th, *gules*, three stirrups, leathered and buckled *or*; 2nd and 3rd, *or*, a cross patée fitchée, *gules* (Scudamore, ancient).

2. Jane, who married Henry, Lord Grey de Ruthin, and died without issue.

3. Janet, who married Sir John de Croft of Croft Castle, in Herefordshire, knight, captain of Merk Castle, near Calais, who was frequently employed in negotiations in Flanders, between 1402 and 1404. The family of Croft, which is of Saxon origin, settled in Herefordshire at a very remote period. Camden, in his description of that county, says, "Not far off (from Richard's Castle) stands Croft Castle, belonging to the very ancient and knightly family of the Crofts"; and in *Domesday Book*, Bernard de Croft is mentioned as holding the lands of Croft, which his descendants inherited until the close of the eighteenth century, when Sir Archer Croft, the third baronet, sold Croft Castle to Thomas Johnes of Havod Uchdryd, in Cardiganshire, Esq. This Sir Archer Croft married Elizabeth, daughter of Ashley Cowper, Esq., by whom he had three daughters, co-heirs, the eldest of whom, Elizabeth, married James Woodcock of Birkhamstead, Esq. (who assumed the name and arms of Croft), and, dying in 1832, left, besides other issue, a son and heir, the present Archer James Croft of Greenham Lodge, Berks.

The present Sir Archer Denman Croft, eighth baronet, descends from Francis, second son of Sir Herbert Croft of Croft Castle, who was created a baronet in 1671. Arms: Quarterly, per fesse, indented, *azure* and *argent*; in the first quarter, a lion passant guardant, *or*.

Janet, Lady de Croft, married secondly Sir John Upton, knight, according to some.



I.

CYWYDD.

I OWAIN GLYNDWR, cyn iddo godi mewn rhyfel, yn erbyn y Brenhin Harri'r Pedwerydd, i ganmol adeilodaeth ei Lys ef, lle'r oedd Iolo, wedi cael aml wahawdd, yn dyfod i dario yn hen wr, fel y tystia'r Cywydd.

Addewais i't hyn ddwywaith,
Addewid teg, addaw taith,

¹ Gruffydd Hiraethog was a celebrated poet of the sixteenth century. He was a native of Denbighshire, and lived near the Hiraethog range of mountains in that county, whence he assumed his bardic name. He wrote from 1520 to 1550. He was a pupil of Tudyr Aled, and he himself instructed the poets William Llwyn, Simwnt Vychan, William Cynwal, and Sion Tudyr, in the difficult rules of Welsh prosody. He was buried in the chancel of Llangollen Church.

Taled bawb tâl hyd y bo
 Addewid a addawo;
 Beth anwyl mae'n bwyth uniawn,
 Perwyl, mor anwyl mawr iawn.
 Myned mae adduned old'ain,
 Lles yw, tua Llys Owain;
 Yno yn ddiidro ydd âf,
 Nid drwg, ag yno trigaf;
 I gym'ryd i'm bywyd barch,
 Gydag ef, o gyd gyfarch.
 Fe all fy naf, uchaf âch,
 Aur ben dêr, dderbyn cleiriach.
 Clywed, bod nis cêl Awen
 Ddiwarth hwyl, yn dda wrth hen;
 I'r Llys, arddyfrys ydd ât,
 Odeucant, odioccaf;
 Llys Barwn lle syberwyd,
 Lle daw Beirdd, am lle da byd,
 Gwnawr Bowys fawr, beus faig,
 Galfyniad, gwrio a fynai;
 Llyna modd, y llun y mae,
 Mewn eurgylch, dŵr mewn argae;
 Pand da'r Llys, pont ar y llyn,
 Ag unpoth lle'r ai ganpyn.
 Cypplau fydd, bob Cwplws ynt,
 Cwppledig, bob cwpl, ydynt;
 Clochdy Padrig, ffrengig, ffrwyth,
 Cloystr Wesmestr, cloau ystwyth,
 Cenglynrhwyn, bob congl a unrhyw,
 Capell o aur cyfa oll yw;
 Cenglynion yn y frou fry;
 Dordor megis daeardy;
 A phob un, fal llun llynglwm,
 Sydd yn eu gilydd yn glwm,
 Tai napl, ar folt deunawplas,
 Tŷ pren glân, mewn top brynglâs.
 Ar pedwar Piler eres,
 Ei Lys ef, i nef yn nês.
 Ar ben pob piler pren praff,
 Llofft, ar dalgrofft adeilgraff;
 Ar pedair llofft, o hoffder,
 Ynghŷd gwplws, clau cwsg cler:
 Aeth y pedair, disglair llofft,
 Nŷth lwyth, teg iawn yn wyth lofft;
 Tô teils, ar bob tŷ talwg,
 Simneiau, lle magai, mwg.

Naw neuadd, copladd, cyflun,
 A naw *wardrob*, ar bob un ;
Siopau glân glwys, gynwys gain,
Siop landeg, fal *Siop* Lundain.
 Croes Eglwys, gylchlwys, galchliw,
 Capelau â gwydrau gwrio ;
 Pob tu'n llawn, pob tŷ'n y Llys,
 Perllan, gwinllan gaer wenllys.
 Garllaw'r Llys, gorlliwrio'r llall,
 Y pawr ceirw mewn parc arall ;
 Parc cwning, meistr Pôr cenedl,
 Erydr, a meirch hydr, mawr chwedl.
 Dolydd glân gwyran, a gwair
 Ydau, mewn caeau cywair ;
 Melin dêg, ar ddifreg ddŵr.
 A'i g'lomendy, gloywmaendwr.
 Pysgodlyn, cuddiglyn cau,
 A fo rhaid, i fwrw rhwydan ;
 Amlaf, lle nid yr ymliw,
 Penhwydaid, a gwyniaid gwiw ;
 A'i dri bwrdd a'i adar byw,
 Peunod, cryhyrod, hoywryw :
 Ag iaith, i bob gwaith fo gwiw,
 Cyfreidiau, cyfair ydyw.
 Dwyn blaenffrwyth, cwrw Amwythig.
 Gwiredydd, bragodydd brig ;
 Pob llyn, bara gwyn, a gwin,
 A'i gôg, a'i dân i'w gegin.
 Pebyll y Beirdd, pawb lle bo,
 Pe beunydd, caiff pawb yno.
 A gwraig, orau o'r gwragedd,
 Gwyn y myd, o'i gwin a'i medd.
 Merch eglur, llin marchawg lyw,
 Urddol, hael, o reiol, ryw.
 A'i blant, a ddeuant bob ddau,
 Nythed, tēg o bennaethau !
 Anodd, yn fynych yno,
 Weled, na chlicced na chlo ;
 Na phorthoriaeth, ni wnaeth, neb,
 Ni bydd eisiau, budd oseb ;
 Na gwall, na newyn, na gwarth,
 Na syched, fyth yn Sycharth.
 Gorau Cymro, tro, traglew,
 Piau'r llyn, power y Llew ;
 Gwr meingryf, gorau mangre,
 A phiau'r Llys, hoff yw'r lle.

II.

CYWYDD

I OWAIN GLYNDWR, *Wedi ei fyned ar ddifunnoill, o waith*
IOLLO GOCH.

Y Gwr hîr ni'th gâr Harri,
Adfyd aeth, a wyd fyw di ?
Ag od wy'd, a gwayw o dân,
Dyred, dangos dy darian.
Owlad, garw aergad, eurgylch,
Rhufain dwg arfau'n dy gylch ;
Dwg feddiant Pedr Sant dau sêl,
Drwy iawnswydd Duw ar iusel.
Dyred o wlad y Dwyrain,
Darw mawr, a bwrw dyrau main ;
Rhwydd y daw, rheiddiau o dân,
Rhagod, pawb a'th anrhegan'.
Eryr glwys, dos, Ior o'r Glyn,
Iarll awchlaif, i dir Llychlyn ;
Y gwr a ddwg, arwydd iach.
Yn ei darian bedeirach ;
Tri Llew glas fal yr *asur* (azure)
Trwy wyllt dân, a'r tair rhwyll dûr.
Rhown ni, ar y paun diwarth,
Rhowch rwyf, ar yr Hwch, a'r Arth ;
Llyna'r tair bwyall unyd,
Lle mae'r gwaith, llu mawr i gyd.
Gollwng, yn gynta' gellych,
Saith long, a saith ganllong gwŷch ;
Dyred wrth ddymuned Môn,
O'r *Nordd*, hyd yn Iwerddon.
Rhaid yw i ti, rho Duw Tad,
Gael *Owtils*, a'i galw attad ;
Cyfod, o glau Galiod glân,
Cawn glywed, cyn gwyl Ieuan :
Dyro fflam, benadur fflwch,
Drawn Nulyn, drwy' anialwch,
Gwna lynges gain o longwyr,
O gynfyl, Gwyddyl, a'i gwyr.
Tyred, wr, a draeturwyd,
O Fanaw dir f'enaidd wyd ;
Gorau arwydd gan Wyddyl,
Melyn, a choch, ymlaen chwyd ;

Urdda bensel, Llywelyn,
 Arddel hwy, a'r ddeuliw hyn.
 Galw gar bron, gwaë Loegr o'r brâd,
 Lu Bryttaen, a'i lwybr attad.
 Dyred i'n gwlad, dŵr iawn gledd,
 Deyrnaswr, drwy Ynysedd ;
 Cynneu dân cyn oed unawr,
 I oror Môn, Eryr mawr !
 Cŵr gestyll, caerau gystudd,
 Cwncweria wal Cŵn Caer Ludd.
 Cŵr, a lladd, y wadd a'i wŷr,
 Cyrn aur Môn, cŵr Normanwyr.
 Dir yw gwnai, darogan oedd,
 Fyd teilwng, o fatteloeedd ;
 Gwna frwydr, a gwaith grwydr yngrôch,
 A'r Llew mwyn, Iôr, lle mynoch ;
 Gwaith dy law a ddaw yn ddig,
 Gwyr meirw a geir ym Merwyg.
 Gwna drwy'r haf, gwn droi'r rhod,
 Gymmynu, brwydr, gwminod ;
 Gwna gâd, fal toriad deri,
 Fochno a hŷn fŷch na hi.
 Gwna daith, yn rhyd Glyn Iaithon.
 Gwŷr lawer a maner Môn ;
 Gwna naw câd, yn daladwy,
 Yn un modd, ag na wna mwy.
 Deigr Cadwaladr Fendigaid,
 Dyred, a dwg dir dy daid ;
 Dyga ran dy garennnydd,
 Dwg ni, onn rhwym, dygn yn rhŷdd.

When the life sun of Owain Glyndyfrdwy set in the night
 of death, the last faint glimmer of Royalty emanating from
 the ancient Blood Royal of Britain died out with him.—*Sic
 transit gloria mundi.*

"Cur mundus militat sub vana gloria,
 Cujus prosperitas est transitoria ?
 Tam cito labitur ejus potentia,
 Quam vasa figuli, qua sunt fragilia,
 Plus crede litteris scriptis in glacie
 Quam mundi fragilis vana fallaciæ.
 Dic ubi Salomon, olim tam nobilis,
 Vel ubi Sampson est, dux invincibilis,
 Vel pulcher Absalon, vultu mirabilis,
 Vel dulcis Ionatas, multum amabilis ?"

Quo Cæsar abiit, celsus imperio,
 Vel Dives, splendidus totus in prandio ?
 Dic ubi Tullius, clarus eloquio ?
 Vel Aristoteles, summus ingenio ?
 Tot clari proceres, tot rerum spatia
 Tot ora præsulum, tot regna fortia ?
 Tot mundi principes, tanta potentia ?
 In ictu oculi claudenter omnia.
 Quam breve festum est, hac mundi gloria !
 Ut umbra hominis, sic ejus gaudia.
 Quæ semper subtrahunt æterna præmia,
 Et ducunt hominem ad dura devia
 O esca vermium, O massa pulveris,
 O ros, O vanitas cur sic extolleris ?
 Ignoras penitus, utrum cras vixeris.
 Fac bonum omnibus, quamdiu poteris,
 Hæc mundi gloria, qua magni penditur,
 Sacris in litteris flos fani dicitur.
 Ut leve folium, quod vento vapitur,
 Sic vita hominum hæc vita tollitur.
 Nil tuum dixeris, quod potes perdere,
 Quod mundus tribuit, intendit rapere,
 Superna cogita, cor sit in æthere,
 Felix qui potuit mundum contemnere.”¹

Where, then, are the souls of the departed, and what is their state ?

“ They are gone from us for ever,
 Longer here they might not stay,
 They have reached a fairer region,
 Far away, far away.”²

“ Plato, in the *Phædo*, represents Socrates as describing the place to which souls repair after death. He imagines a sort of ethereal earth above that in which we live, and of which our earth is, as it were, the foundation on which it rests, formed by the sediment of a much purer matter, and resembling the bottom of a vast gulf, in which water, darkness, and dense air are collected together. We crawl along on this, the surface of our earth, on which the atmosphere rests ; and it is only through this dense atmosphere, in which we are able to breathe, that, when we look up, we can see the purer atmosphere,

¹ Jocoponus, of Todi, in Umbria.

² Miss Lindsay.



which, gradually getting more rarefied, extends to the pure region of the ether into the realms of light, in which the stars are placed and the planets have their courses. Thus, we who exist and crawl along on the surface of this material earth are just like a man who should crawl along the bottom of the sea, and who, seeing the sun and stars through the water, should think that the sky is the surface of the sea. That which would happen to this man, if he had never been able to reach the surface, or raise his head above the water, to see how much more beautiful and luminous the region of the ether is, happens to us, who take the upper portion of the air for the sky, as though that were actually the heaven in which the stars move. If our weakness and the laws of gravity did not prevent us from rising to the summit of the air, or atmosphere, we should be enabled to enjoy the brilliant spectacle of that glorious region which the true sky conceals, and where the true light shines. Our earth contains nothing that can be compared to the wonders of this, from us, distant region. Colours are brighter and more brilliant there; vegetation is more luxuriant; trees, flowers, and fruits are infinitely more perfect than here below." "To watch, to feel, to think, is for us the greatest happiness. We possess it only by flashes, as it were, but God possesses it constantly. Enjoyment, for Him, is action. (Aristotle, *Metaph.* xii, 7.) How, then, can we look forward to an eternity of idleness? The Greeks gave the soul its best and truest name, 'Asthma,' aspiration. Ever aspiring, yet never satisfied, it is constantly progressing in its path towards that perfection which ultimately, after many trials, and having overcome its spiritual enemies, it hopes to attain."

The soul, when it leaves the body, possesses the same desires, affections, hatreds, antipathies, and propensities as it had when it occupied its earthly tenement of the flesh. This we see fully exemplified in nature with regard to the dragon-fly. A certain voracious grub inhabits the bottom of a stagnant pool. This grub, or

pupa, which is provided with legs, climbs some way up a flag, or other water plant, which it grasps tightly, and then stretches and strains itself in every direction; presently the head bursts, and the antennæ and head of the fly protrude, also its two front legs. The pupa holds on with *its* legs; the fly endeavours to extricate itself from the pupa with its own, and finally succeeds, leaving the lifeless husk on the plant which it ascended. But the sight of an apparent struggle between two animals possessing the same body is very unpleasant.¹ When free from its pupa, or corpse, the dragon-fly hovers over the pool of water with the same voracious propensities as it possessed when it occupied the body in the shape of a grub at the bottom of a pond.

That the dead retain the same affection and interest in those that they loved on earth, each one, or most of us, at least, particularly those who have attended death-beds, must be well aware of, from the frequency of the spirits of the departed coming round the death-beds of those they loved or liked. The following stories are instances in point of the truth of this assertion. King Amenemhat I, of Egypt, represents himself as "now being one of the happy dead, he has already begun prayers for the welfare of his son".

Mr. Thomas Brevior relates the following story in the *Psychological Review* for April 1878.

There were two companies of the 74th Highlanders at Shorapoor with Colonel Hughes's force. After the place was taken, one company was located, as I have before stated, in my house on the hill, the other remaining in camp below the town, till they should return to Bellary. One afternoon—I have forgotten the date—Captain —, the senior officer, was sitting in his tent, writing letters to England, as the mail letters had to be forwarded by that evening's post, and had had the side wall of his tent opened for light and air, when a young man of his company appeared suddenly before him in his hospital dress, without his cap, and without saluting him, said, "I wish, Sir, you would have my arrears of pay sent to my mother, who lives at —, please take down the address". Captain — took down the address mechanically, and said,

¹ *The Unseen World.* Masters, New Bond Street.

"All right, my man, that will do"; and again making no salute, the man went away. A moment after, Captain — remembered that the dress and appearance of the soldier, and his manner of coming in were highly irregular, and desired his orderly to send the sergeant to him directly.

"Why did you allow — to come to me in that irregular manner?" he asked, as soon as the sergeant came.

The man was thunderstruck. "Sir," he exclaimed, "do you not remember he died yesterday in hospital, and was buried this morning? Are you sure, Sir, you saw him?"

"Quite sure," was the reply; "and here is the memorandum I took down from him of his mother's address, to whom he wished his pay should be sent."

"That is strange, Sir," said the sergeant; "his things were sold by auction to-day, and I could not find where the money should be sent, in the company's registry; but it may be with the general registry with the regiment."

The books were searched; the address taken down was proved to be correct, and the circumstance made a profound impression upon all who knew the facts.

The following occurrence is related in *Burke's Tales of the Peerage*. Gabriel Hamilton, of Westburn, in the county of Lanark, was the representative of an ancient and distinguished branch of the Duke of Hamilton's family, viz., Hamilton of Torrance, a cadet of the great house of Raploch, which was immediately sprung from the Lords of Cadzow, the ancestors of the Earls of Arran and Dukes of Hamilton. The grandmother of this Hamilton of Westburn was a daughter of Sir Walter Stuart of Allanton. And thus Westburn and Allanton were near kinsmen, at a time when relationship and intimacy were synonymous. The death of Westburn took place in 1757 or 1758, and Allanton had predeceased him several years. Their estates, moreover, were situated in the same county, and they were on the most affectionate and familiar terms with each other.

Westburn, who was an elderly man, and not in very strong health, was in the habit of reposing during an hour after dinner; and his wife, the beautiful and estimable Agnes Dundas, heiress of Duddingston, usually sat by the side of the couch, reading to him, or conversing till he fell asleep. One day he slept longer, and apparently more soundly than usual, and at length he suddenly awoke, and said that he had been roused by the fluttering of the wings of doves. He then addressed his wife, and related to her the following remarkable dream:—

"I was walking in the most lovely gardens and pleasure-grounds that I ever beheld, and so struck was I with their extraordinary extent and romantic beauty, and with the bright and glorious colours of the flowers which sprung up around me on every side, that I exclaimed, 'This can be no other place than Paradise! this must be the garden of the Lord!' I had hardly uttered these words, when a youth of radiant beauty and heavenly expression approached me, and smiling sweetly on me, he accosted me familiarly by name, giving me a cordial welcome to his happy home. I expressed my surprise at his friendly and familiar greeting, seeing that we were but strangers. 'And yet,' said I, 'there is that in your countenance which makes me feel as if you were my friend!' 'Seek not,' said he, 'to deny our old and intimate acquaintance. You are my near kinsman, and familiar neighbour and friend;' and observing that I looked astonished and incredulous, he said, 'Is it possible that you have forgotten me? Is it even with you, so soon, out of sight, out of mind? Do not you know me? I am your cousin, Stewart of Allanton.' 'Impossible,' said I; 'for my dear friend Allanton was old and plain-looking, whereas you are the most beautiful youth my eyes did ever behold.' 'Even so,' said the youth; 'all those who come here are made youthful and beautiful. There is here neither age nor plainness. I am no other than your dear cousin and old friend Allanton, and within twenty-four hours you will be here with me, and you will be young and beautiful like me.' Hereupon I heard the loud fluttering of the wings of doves, and I suddenly awoke."

It may be imagined that Westburn's dream made a deep impression, not unmingled with awe, on his affectionate wife. She deemed it to be a warning that she must hold herself in readiness to resign him ere long, at the call of his heavenly Master and Father; and even so it came to pass. On the following morning Westburn was found dead in his bed. His spirit had departed during the night, and had gone to join his early friend and kinsman in the garden of Paradise.

Plutarch relates that a certain man, named Thespesius, having fallen from a great height, was taken up apparently dead from the shock, although no external wound was to be discovered. On the third day after the accident, however, when they were about to bury him, he unexpectedly revived; and it was afterwards observed, to the surprise of all who knew him, that from being a vicious reprobate, he became one of the most virtuous of men. On being interrogated with

respect to the cause of the change, he related that, during the period of his bodily insensibility, it appeared to him that he was dead, and that he had been first plunged into the depths of an ocean, out of which, however, he soon emerged, and then, at one view, the whole of space was disclosed to him. Everything appeared in a different aspect, and the dimensions of the planetary bodies, and the intervals betwixt them, were tremendous; whilst his spirit seemed to float in a sea of light, like a ship in calm waters. He also described many other things that he had seen: he said that the souls of the dead, on quitting the body, appeared like a bubble of light, out of which a human form was quickly evolved. That, of these, some shot away at once in a direct line, with great rapidity; whilst others, on the contrary, seemed unable to find their due course, and continued to hover about, going hither and thither, till at length they also darted away in one direction or another. He recognised few of these persons he saw, but those whom he did, and sought to address, appeared as if they were stunned and amazed, and avoided him with terror. Their voices were indistinct, and seemed to be uttering vague lamentings. There were others, also, who floated farther from the earth, who looked bright, and were gracious; these avoided the approach of the last. In short, the demeanour and appearance of these spirits manifested clearly their degrees of joy and grief. Thespesius was then informed by one of them that he was not dead, but that he had been permitted to come there by a Divine decree, and that his soul, which was yet attached to his body as by an anchor, would return to it again. Thespesius then observed that he was different to the dead by whom he was surrounded; and this observation seemed to restore him to his recollection. They were transparent, and environed by a radiance, but he seemed to trail after him a dark ray or shadow. These spirits also presented very different aspects; some were entirely pervaded by a mild, clear radiance, like that of the full moon; through others there appeared faint streaks, that diminished this splendour; whilst others, on the contrary, were distinguished by spots, or stripes of black, or of a dark colour, like the marks on the skin of a viper.

— — —
The White Lady of Comlongan.—A young Chief of the Maxwell clan deeply loved a daughter of the House of Athol; but as there existed some misunderstanding between the families at that time, he forbore to press his suit till matters could be accommodated. In the interim, young Maxwell was

cruelly assassinated at Merklenburn, near Graitney, in the incursion of Douglas and Albany, where the beautiful funeral cross is erected over his remains. The lady, in a momentary fit of anguish for the untimely fate of her lover, threw herself into the draw-well of the castle, where she perished, and for many years afterwards the apparition of a "White Lady" was seen to wander through the groves surrounding the castle of Comlongan.

By Solway's shores, how wildly ring
The gull's loud shriek at opening morn ;
When high their ranks on storm-tost wing,
Across the Locher's wastes are borne.

But wilder still, along the deep,
Is heard at solemn close of day.
What time the western breezes sleep,
The sad White Lady's ghostly lay.

Fair Margaret's form was lovely light,
And whiter than the ocean spray ;
And round her neck and shoulders bright,
Her golden glittering ringlets play.

Soft did a lute's entrancing swell
Oft linger round the haunted grove,
Where beauty's lingering visions dwell,
Bewailing scenes of hapless love.

And here beneath the silver moon,
Comlongan's lovely woods among,
Wan'd beauty's sweet seraphic noon,
Wail'd by the merlet's plaintive song.

Her's is the spectral form still seen,
At twilight's holy haunted hours,
Slow stealing down the castle green,
Where bloom the opening birken bowers.

Sweet's the dream of recollection,
Sweet the scene of pleasure o'er,
Sweet the days of young affection,
Days of happiness no more."

Where shall the lover rest,
Whom the fates sever
From his true maiden's breast,
On earth for ever ?

Where through groves deep and high
 Sounds the far billow,
 Where early violets die
 Under the willow,
 Eleu loro, Eleu loro,
 Soft shall be his pillow.
 There, through the summer day
 Cool streams are laving,
 There while the tempests sway,
 Scarce are boughs waving.
 There shall thy body lie
 False wert thou never,
 Meet will your souls on high,
 Where flowers bloom ever,
 Never again to die,
 Never, O never.¹

The following story was related to me by the present vicar of Llan g. It occurred about forty years ago.

A young man of some landed property in Lleyn, in the county of Carnarvon, a few years ago gained the affections of a young woman in a lower grade of life than his own. He forsook her, and she died within a twelvemonth afterwards. Subsequently he paid his addresses to a young lady in the same county, and was accepted. However, before the marriage could take place, he was taken very seriously ill. One day, his intended bride, who was in the habit of going to visit him, was sitting at the foot of the bed, when suddenly the apparition of a young woman, in white garments, with a child in her arms, came and stood close to the side of the bed. Presently the sick man saw her, and ordered her to leave him; but it was useless, for there she remained, with her eyes fixed glaring upon him. Horror-stricken, he turned his head the other way, so as not to see her, crying out, "O Dduw! gwared fi rhag yr ysprydion tywyllwch" (O God! deliver me from the spirits of darkness), and immediately expired. His

¹ Adapted from the song of Fitz Eustace in *Marmion*.

fiancée, who witnessed this fearful termination of the life of her lover, is still living in Lleyn, a widow.

Where is the friendship, the love for whose spell

We have been waiting so long and so well?

Putting our faith in the false ones of earth,

Waking to sorrow from visions of mirth.

The dove has its mate, and the eagle his home;

Doubt not for us there's a solace to come.

If not on earth, there are regions above,

Where friendship 's undying, omnipotent love.¹

"Hope's fairy promise charms to betray,

All that is earthly fadeeth away."

About four years ago, I was staying on a visit with the Rev. G. G., at Idan . . . g, in North Wales. Mrs. G. was accustomed to have an afternoon tea in the drawing room. In one of the corners of this room, between the door and the fireplace, was a bracket of three shelves, with various ornaments upon them. Among them was the couchant figure of a greyhound, beautifully executed in white Parian china. We were all sitting round the table, when suddenly we heard something fall and break. Mrs. G. immediately went to the spot, to see what had happened, and found that the figure of the greyhound had fallen, and was broken to pieces. The good lady was much distressed at what had occurred, as the ornament was the parting gift of her oldest and dearest friend, whom she had left behind her, in the Isle of M., when she came to Idan . . . g. For some reason or another, some one happened to look at their watch, and found that it was just half past four. The next morning Mrs. G. got a letter to say that her friend had died at that very time the previous afternoon. What, then, was the power that lifted the inanimate figure of the dog from its place in the centre of the second shelf of the bracket, and then let it fall and break?—apparently, too, at the very time when the spirit of the lady had just freed itself from its body in the city of C. . . , in England.

¹ J. E. Carpenter, Esq.



The cases where the spirits of those who have been slain in battle abroad, or drowned at sea, have appeared at the moment of death to those they loved best at home are innumerable. A spirit must be where its affections are.

During the latter part of the month of October 1880, a Mr. de C. was spending a short time in the parish of Llangurig. On the night of Monday the 26th, he had the following dream or vision. He observed that he was in bed, as usual, and that the corpse of a tall man, whom he did not know, with nothing on but a flannel shirt, was stretched out on the outside of the quilt alongside of him. He looked at it with great attention for some time, when presently the corpse appeared to be lying in a coffin with no lid on, so that the naked body was as visible as before. After a short time, it appeared as if a pall had been placed over it, the edge of which came down to the counterpane. Whilst Mr. de C. was looking at this, he observed his mother, who died in 1856, enter the room, apparently through the side wall, at the opposite corner, and stand in the middle of the apartment. Although she died when about seventy, she did not appear to be more than thirty years of age. Mr. de C., perceiving his mother was in the room, got out of bed, went up to her, and asked why that strange corpse should be placed on his bed. His mother replied, "*It is my wish that it should be done*", and then vanished. Mr. de C. then returned to bed, and, after looking for some time at the coffin and its sable covering, lying beside him, he went to sleep. The next morning (Tuesday), Mr. de C. told his servant of the extraordinary dream he had had. The man said that it must have been caused by indigestion, and Mr. de C., concurring in this view of the matter, thought no more about it.

About three o'clock that afternoon, Mr. de C.'s servant came to tell him that a young man from Llanidloes, named Dafydd R., wanted particularly to see him, as his father had died on the previous afternoon. The young man, Dafydd R., was admitted, and told Mr. de C. that

his father had died of inflammation of the lungs, at two o'clock on the previous day; but just before he died, he called his son to him, and told him that, as soon as he was dead, he was to go to Mr. de C., and tell him that he was the nearest relation that Mr. de C. had in Llanidloes. Dafydd, as soon as his father was dead, instead of going up to Mr. de C., as his father had told him, went to an undertaker, to order a shroud and coffin for his father, but he was refused both unless he brought ready money with him. This he could not do, for there was no ready money in the house. So the father had to lie the next night and the next day without anything on but his flannel shirt, exactly as he appeared on that identical night to Mr. de C. On Tuesday morning Dafydd went to those farmers in the neighbourhood who owed him money, but could not get one sixpence. He then, half broken-hearted, went to Mr. de C., and told his story, and his poor father's body was decently buried in Llanidloes churchyard. Knowing that his son had not gone to Llangurig to see Mr. de C., the father of Dafydd went himself in the night, to show Mr. de C. the state his body was lying in. This man's mother was Eleanor Owen, one of the family of Owen, who once owned Llwyn Gwyn and Glyn Gynwydd, mentioned in the *History of Llangurig*.

A lady of the name of Ll. had been suffering from a long and painful illness. During the last week of her sickness she observed that her mother, who had been dead for five and twenty years, was constantly in the room, watching her, and either standing at the foot of the bed, or sitting on a vacant chair at the bedside, when no one else was at the time sitting by her. Although her mother was nearly seventy years of age when she died, she said that her mother appeared to be about thirty-five, and that her hair was of a beautiful glossy raven hue. The morning of her death, on the 27th of April 1880, the doctor, her brother, and two servants were standing round the bed, talking with her, not expecting that she would go so soon, when suddenly her face beamed with joy, and she exclaimed, "Oh, my

darling sister, Julia! My darling sister! I shall not be long now before I shall be with you", and in a few minutes after she expired. Her sister Julia died in 1845. The remains of this family are interred at Llangurig.

"The soul's dark cottage, battered and betrayed,
Let's in fresh light through chinks that time has made."¹

If, then, those who loved us while on earth still watch over and cling to us in our hour of trouble, should we, when praying for our own wants, forget to pray for those who, though now for the present lost to sight, may still, for all that, be near to very many of us. They have still to make progress to still higher regions, till they reach the beatific vision of the Author of their existence, from whom they came. "If men are traced back to their first origin, all alike come from the Gods."² "The human mind is descended from the great celestial Spirit."³ "The human mind, a detached part of Divine Intelligence, can be compared with nothing else but with God Himself."⁴ "Our natures are parts of the universe."⁵ "We have all the same Father, we are born of heavenly seed."⁶

The appearance of the Duchess of Mazarine to Madame de Beauclair.—(By an eye-witness.)

It is well known to most people acquainted with English history, that the celebrated Duchess of Mazarine was one of the most lovely of the many beautiful women attached to the Court of King Charles II. Mr. Waller particularly takes notice of her in the following lines:—

"When through the world fair Mazarine had run,
Bright as her fellow traveller, the Sun,
Hither at last the Roman eagle flies,
As the last triumph of her conquering eyes."

¹ Waller.

² *Ibid.*

³ Diog. Laert., vii.

⁴ Senec., *Epist.*, 44.

⁵ Cicero, *Tusc. Disp.*

⁶ Lucretius, ii, 991, 992.

of
the
city

of
the
city

of
the
city

of
the
city

of
the
city

of
the
city

of
the
city

of
the
city

of
the
city

of
the
city

of
the
city

of
the
city

visit I made to Madame de Beauclair, to fall on the topic of immortality, she expressed her disbelief of it with a great deal of warmth, which a little surprised me, as being of a quite contrary way of thinking myself, and had always, by the religion she professed, supposed her highly so. I took the liberty of offering some arguments, which I imagined would have been convincing, to prove the reasonableness of depending on a life to come. To which she answered, that not all that the whole world could say should ever persuade her to that opinion; and then related to me the contract made between her and her dear departed friend the Duchess of Mazarine.

It was in vain I urged the strong probability there was that souls in another world might not be permitted to perform the engagements they had entered into in this, especially when they were of a nature repugnant to the Divine will,—which, I said, *has manifestly placed a flaming sword between human knowledge and the prospect of that glorious Eden, we hope, by faith, to be inheritors of hereafter: Therefore, added I, her Grace of Mazarine may be in possession of all those immense felicities which are promised to the virtuous, and even now interceding that the dear partner of her heart may share the same, yet may be denied the privilege of imparting to you what she is, or that she exists at all.*

Nothing that I could say made the least impression; and I found, to my great concern, that she was become as great an advocate for the new doctrine of non-existence after death, as any of those who first proposed it; on which, from that time forward, I avoided all discourse with her on that head.

It was not, however, many months after we had this conversation, that I happened to be at the house of a person of condition, whom, since the death of the Duchess of Mazarine, Madame de Beauclair had the greatest intimacy with of any of her acquaintance. We were just sat down to cards, about nine o'clock in the evening, as near as I can remember, when a servant came hastily into the room, and acquainted the lady I was with, that Madame de Beauclair had sent to intreat she would come that moment to her; adding, that if she desired to see her more in this world, she must not delay her visit.

So odd a message might very well surprise the person to whom it was delivered; and not knowing what to think of it, she asked who brought it? and being told it was Madame de Beauclair's groom of the chambers, ordered he should come in, and demanded of him if his lady were well, or if he knew of anything extraordinary that had happened to her which should occasion this hasty summons? To which he answered, that

he was entirely incapable of telling her the meaning; only as to his lady's health, he never saw or heard her complain of any indisposition.

"Well, then," said the lady (a little out of humour), "I desire that you will make my excuse, as I have really a great cold, and am fearful lest the night air might increase it, but to-morrow I will not fail to wait on her very early in the morning."

The man being gone, we were beginning to form several conjectures on this message of Madame de Beauclair; but before we had time to agree on what might be the most feasible occasion, he returned again, and with him Mrs. Ward, her woman, both seemingly very much confused, and out of breath.

"O, madam," cried she, "my lady expresses an infinite concern that you should refuse this request, which, she says, will be her last. She says that she is convinced of her not being in a condition to receive your visit to-morrow; but, as a token of her friendship, bequeaths you this little casket, containing her watch, necklace, and some jewels, which she desires you will wear in remembrance of her."

These words were accompanied with the delivery of the legacy she mentioned, and that, as well as Mrs. Ward's words, threw us both into a consternation we were not able to express. The lady would fain have entered into some discussion with Mrs. Ward concerning the affair, but she evaded it by saying, that she had only left an under-maid with Madame de Beauclair, and must return immediately; on which the lady cried, all at once, "I will go with you; there must be something very extraordinary, certainly, in this." I offered to attend her, being, as well I might, desirous of getting some light into what, at present, appeared so mysterious.

In fine, we went that instant; but as no mention was made of me, and Madame de Beauclair might not probably be informed that I was with the lady when her servant came, good manners and decency obliged me to wait in a lower apartment, unless she gave leave for my admittance.

She was, however, no sooner informed that I was there, than she desired I would come up; I did so, and found her sitting in an easy chair near her bedside, and in my eyes, as well as all those present, seemed in as perfect health as ever she had been.

On our enquiring if she felt any inward disorder which should give room for the melancholy apprehensions her message testified, she replied in the negative; "Yet", said she,

with a little sigh, "you will soon, very soon, behold me pass from this world into that eternity which I once doubted, but am now assured of."


As she spoke these last words, she looked full in my face, as it were to remind me of the conversation we frequently had held together on that subject.

I told her that "I was heartily glad to find so great a change in her ladyship's sentiments; but that I hoped that she had no reason to imagine the conviction would be fatal", which she only answered by a gloomy smile; a priest, whom she had sent for, that moment coming in, we all quitted the room, to leave him at liberty to exercise his function.

It did not exceed more than half-an-hour before we were called in again, and she appeared, after having disburthened her conscience, to be more cheerful than before; her eyes, which were as piercing as possible, sparkled with an uncommon vivacity; and she told us she should die with the more satisfaction, as she enjoyed, in her last moments, the presence of two persons the most agreeable to her in the world, and in the next would be sure of enjoying the society of one who, in life, had been the dearest to her.

We were both beginning to dissuade her from giving way to thoughts which there seemed not the least probability of being verified; when she put a stop to what we were about to urge, by saying, "Talk no more on that subject—my time is short, and I would not have the small space allowed me to be with you wasted in vain delusion. Know", continued she, "I have seen my dear Duchess of Mazarine. I perceived not how she entered; but turning my eyes towards yonder corner of the room, I saw her stand in the same form and habit she was accustomed to appear in when living; fain would I have spoken, but had not the power of utterance; she took a little circuit round the chamber, seeming rather to glide than walk; then stopped by the side of that Indian chest, and looking on me with her usual sweetness, 'Beauclair', said she, 'between the hours of twelve and one this night you will be with me'. The surprise I was in at first being a little abated, I began to ask some questions concerning the future world I was so soon to visit; but on the opening of my lips, for that purpose, she vanished from my sight, I know not how."

The clock was now very near striking twelve; and as she discovered not the least symptoms of any ailment, we again aimed to remove all apprehension of a dissolution; but we had scarcely begun to speak, when on a sudden her countenance changed, and she cried out, "O! I am sick at heart!"



Mrs. Ward, who all this while had stood leaning on her chair, applied some drops, but to no effect; she grew still worse; and in about half-an-hour expired, it being exactly the time the apparition had foretold.

From Mr. Aubrey's Miscellanies.

Two persons (ladies) of fortune, both not being long deceased, were intimate acquaintance, and loved each other sincerely. It so happened that one of them fell sick of the small-pox, and desired mightily to see the other, who would not come, being fearful of catching the distemper; the afflicted lady at last died of it. She had not been buried long before she appeared at the other's house in the dress of a widow, and asked for her friend, who was then playing cards; she sends down her woman to know her business; the answer was that she must impart it to none but her lady, who, after she had received this message, bid her woman to introduce her into a room, and desire her to stay till the game was done, and she would then wait on her. The game being finished, down stairs she goes to the apparition to know her business. "Madam" (said the ghost, turning up her veil, and her face appearing full of the small-pox), "you know very well that you and I loved entirely; though I took it very ill of you that you were not so kind as to come and see me, yet I could not rest till I had seen you. Believe me, my dear, I am not come to frighten you, but only out of regard to your eternal happiness to forewarn you of your approaching end, which I am sorry to say will be very miserable, if you do not prepare for it; for there is a righteous God above, and you know that you have led a very unthinking, giddy life, for many years; I cannot stay, I am going—my time is just spent,—prepare to die; and remember this, that when you make the thirtieth at a ball, you have but a few days to live." She then vanished. To conclude, she was at a ball, where she made the thirtieth in number; and was afterwards asked by the brother of the deceased whether his sister had appeared to her, as was reported; she made him no answer, but fell a weeping, and died in a short time after.

Apparition of Major Sydenham.—(From Mr. Aubrey's Miscellanies).

Concerning the apparition of the ghost of Major George Sydenham, late of Dulverton, in the county of Somerset, to



Captain William Dyke, late of Skilgate, in the same county, and now likewise deceased, be pleased to take the relation of it as I have it, from the worthy and learned Dr. Thomas Dyke, a near kinsman of the captain's, thus:—Shortly after the major's death, the doctor was desired to come to the house to take care of a child that was there sick, and on his way thither he called upon the captain, who was very willing to attend him to the place; because he must, as he said, have gone thither that night, though he had not met with so encouraging an opportunity. After their arrival at the house, and the civility of the people shewn them in their entertainment, they were seasonably conducted to their lodging, which they desired might be together in the same bed, where, after they had lain awhile, the captain knocked, and bid the servant bring him two of the largest candles lighted that he could possibly get. Whereupon the doctor enquired what he meant by this? The captain answered, "You know, cousin, what disputes my major and I have had touching the being of a God, and the immortality of the soul; in which points we could never be yet resolved, though we so much sought for and desired it. And therefore it was at length fully agreed upon between us, that he of us that died first should, the third night after his funeral, between the hours of twelve and one, come to the summer-house that is here in the garden, and there give a full account to the survivor touching these matters, who should be sure to be present at the set time, and so receive a full satisfaction. And this," said the captain, "is the very night, and I am come on purpose to fulfil my promise." The doctor dissuaded him, reminding him of the danger of following those strange counsels. The captain replied, that he had solemnly engaged, and that nothing should discourage him; and added, that if the doctor would sit up awhile with him, he would thank him—if not, he might compose himself to rest; but for his own part, he was resolved to watch, that he might be sure to be present at the hour appointed. To that purpose he set his watch by him, and as soon as he perceived by it that it was half-an-hour past eleven, he rose, and took a candle in each hand, went out by the back door, of which he had before gotten the key, and walked to the garden-house, where he continued about two hours and a-half, and at his return declared that he had neither seen nor heard anything more than what was usual. "But I know," said he, "that my major would surely have come, had he been able."

About six weeks after, the captain rode to Eton, to place

his son a scholar there, when the doctor went there with him. They lodged at an inn, the sign of which was the "Christopher", and stayed two or three nights, not lying together now, as at Dulverton, but in two several chambers.

The morning before they went from Eton, the captain stayed in his chamber longer than usual, before he called upon the doctor. At length he came into the doctor's chamber, but in a visage and form much differing from himself, with his hair standing upright, and his eyes staring, and his whole body shaking and trembling; whereat the doctor wondering, presently demanded, "what was the matter, cousin captain?" The captain replied, "I have seen my major"; at which the doctor, seeming to smile, the captain immediately confirmed it, saying, "If ever I saw him in my life, I saw him just now." And then he related to the doctor what had passed, thus:—"This morning, after it was light, a man came to my bedside, and suddenly drawing back the curtains, calls Cap.! Cap.! (which was the name of familiarity that the major used to call the captain by), to whom I replied, 'What, my major?' To which he answered, 'I could not come at the time appointed, but I am now come to tell you *that there is a God, and a very just and terrible one; and if you do not turn over a new leaf*' (the identical expression as is by the doctor punctually remembered), '*you will find it so*.'" The captain proceeded, "On the table there lay a sword, which the major had formerly given me. Now, after the apparition had walked a turn or two about the chamber, he took up the sword, drew it out, and finding it not so clean and bright as it ought to have been, 'Cap.! Cap.!' says he, '*this sword did not use to be kept after this manner when it was mine*.'" After which words he suddenly disappeared. Captain William Dyke died about two years after this occurrence.

Apparition of Mrs. Bretton.—(From Dr. St. Clair's
Invisible World.)

Dr. Bretton, late Rector of Pembridge, near Hereford, was married to the daughter of Dr. S——. This gentlewoman was a person of extraordinary piety, which she expressed, as in her life, so at her death. She had a maid, of whom she was very fond, whose name was Alice, who was subsequently married to a young carpenter, a near neighbour. Not long after Mrs. Bretton's decease, as Alice was rocking her infant in the night, she was called from her cradle by a knocking at the door, which opening, she was surprised at the sight of a

gentlewoman, not to be distinguished from her late mistress, either in person or habit. She was in a morning gown, the same to appearance with that she had often seen her mistress wear. At first sight she expressed very great amazement, and said, "Were not my mistress dead? I should not question but that you were she". She replied, "I am the same that was your mistress", and took her by the hand, which Alice declared was as cold as ice; she added, that she had business of great importance to employ her in, and that she must immediately go a little way with her. Alice trembled, and besought her to excuse her, and entreated her very importunately to go to her master, who must needs be more fit to be employed; the spectre answered, that he who was her husband was not at all concerned, but yet she had a desire rather to make use of him, and in order thereto had several times been in his chamber, but he was still asleep, nor had she power to do more than once uncover his feet, in order to awaken him; and the doctor said he had heard walking in his chamber at night, which till now he could not account for. Alice next objected, that her husband was gone on a journey, and she had no one to look after her child, and that it was very apt to cry vehemently, and she feared if it awoke before her return, it would cry itself to death, or do itself a mischief; the spectre replied, "the child should sleep till her return".

Alice, seeing there was no avoiding of it, sorely against her will, followed her over a stile into a large field, when the spectre said to her, "Observe how much of this field I measure with my feet"; and when she had taken a good large leisurely compass, she said, "All this belongs to the poor, it has been gotten from them by wrongful means"; and charged her to go and tell her brother whose it was at that time, that he should give it up forthwith, as he loved her and his dear aged mother. This brother was not the person who did this unjust act, but his father; she added, that she was the more concerned, because her name had been made use of in some writing that related to this land.

Alice asked her how she could satisfy her brother that this was no cheat or delusion of her fancy? She replied, "Tell him this secret, which he knows only himself, and I am privy to, and he will believe you". Alice having promised to go on this errand, the spectre proceeded to give her good advice, and entertained her all the rest of the night with heavenly and divine discourse. When the dawn appeared, they heard the whistling of carters, and the noise of horse-

bells, whereupon the spectre said, "Alice, I must be seen by none but yourself", and then disappeared.

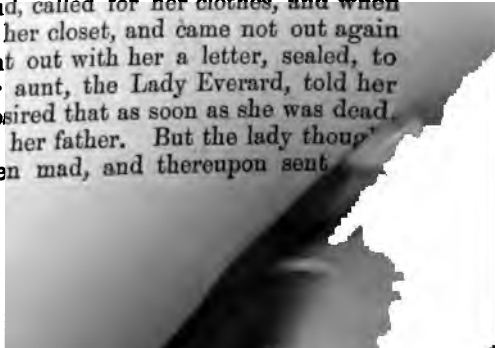
Immediately Alice makes all haste home, being thoughtful of her child, but found it as the spectre had said, asleep, as she left it. When she had dressed it, and committed it to the care of a neighbour, away she went to her master the doctor, who, amazed at the accounts she gave him, sent her to his brother-in-law. He, at first hearing Alice's story and message, laughed at it heartily; but she had no sooner told him the secret, but he changed his countenance, told her that he would give the poor their own, and accordingly he did so, and they now enjoy it.

This is attested by me, 17th February 1681. Edward Fowler.

Apparition of the Lady Lee.

Sir Charles Lee, of Warwickshire, by his first lady, had only one daughter, of which she died in child-birth; and when she died, her sister, the Lady Everard, of Waltham, in Essex, desired to have the education of the child; and she was very well educated till she was marriageable, and a match was concluded for her with Sir William Perkins, but was then prevented in an extraordinary manner.

Upon a Thursday night, she, thinking that she saw a light in her chamber, after she was in bed, knocked for her maid, who presently came to her; and she asked why she left a candle burning in her chamber? The maid said, that she had left none, and that there was none, but what she brought with her at that time. Then she said it must be the fire; but that, the maid assued her, was quite out, and said she believed it was only a dream; whereupon she said it might be so, and composed herself again to sleep; but about two of the clock she was awaked again, and saw the apparition of a little woman between her curtain and her pillow, who told her she was her mother, and that she was happy, and that by twelve of the clock that day she should be with her; whereupon she knocked again for the maid, called for her clothes, and when she was dressed went into her closet, and came not out again till nine; and then brought out with her a letter, sealed, to her father, gave it to her aunt, the Lady Everard, told her what had happened, and desired that as soon as she was dead, the letter might be sent to her father. But the lady thought that she was suddenly fallen mad, and thereupon sent

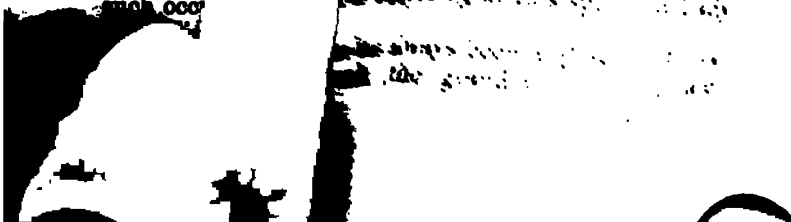


sently to Chelmsford for a physician and a surgeon, who both came immediately; but the physician could discern no indication of what the lady imagined, or any indisposition of her body; notwithstanding, the lady would needs have her let blood, which was done accordingly; and when the young lady had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers, and when prayers were ended, she took her guitar and psalm-book, and sat down on a chair without arms, and played and sung so melodiously and admirably, that her music-master, who was then there, admired at it; and near the stroke of twelve, she rose and set herself down in a great chair with arms, and presently fetching a strong breathing or two, immediately expired, and was so suddenly cold, as was much wondered at by the physician and surgeon. She died at Waltham, in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles, at his house in Warwickshire; but he was so afflicted with the death of his daughter, that he came not till she was buried; but when he came he caused her to be taken up, and to be buried by the side of her mother at Edmonton, as she desired in her letter. This was about the year 1662, or 1663.

A Haunted Mansion and Lane in Anglesey.

A lady, a friend of mine, who has estates in Anglesey and Carnarvonshire, in answer to some information I was anxious to obtain, has very kindly sent me the following curious statements of what has recently occurred in Anglesey.

This lady writes,—I think that I have heard fewer ghost stories than most people. But I have experienced facts that are curious, from places said to be haunted. A lane near Llandyfnan—a part of the road to a Newtown is so. When I was a child, six years old, my father, going over to see Mrs. Lewis, not arriving by land she sent out to look for him, he was found on the ground, near the house, a young hunter—trembling by him. He asked for three days after, spoke and five summer carriage. distressed much, occ



Robert would have appeared. If it had I was on a point to be there, and so I happened, but never I what had been that offensive impression. She was reading a book late at night, when suddenly she felt as though some one was looking at her. She could not move, and saw at the end of the first of her toes, not by the light of a candle or a tapers stick; she saw a light, round the head of a saint; she uttered a prayer, kneeling up, and saw a light passing away by the side of her bed, where a cross was, but she passed through without opening it. When she came down to breakfast, she told us of what she had seen, mentioning the cross, and the particular stick. Robert at once said, "My grandfather always stated so—on such a stick—and what you saw." When she was shown his portrait, she nearly fainted; it was the exact resemblance of the apparition she had seen in her bedroom.

I myself have only seen at P&A Tref..... what was intensely lovely. I was one night asleep, and was suddenly awakened by an impression made upon me by some external influence, and I at once saw a light, such as in paintings represents the halo round the head of saints. I sat up, looked long at it, till it faded away.

Soon after this, my brother, his wife, and child came here from India; as they wished the child to sleep in their room, I gave them this same room, the largest in the house. They had, of course, not heard of what I had seen. My brother, the next morning at breakfast, said, "You should have told me that you had put us into a haunted room"; he then told me precisely what I had felt and seen of the appearance of the glorious effulgence of this radiant light.

Some months after this, three ladies who were sisters came to visit me, two arriving in the morning, the other later. The two first asked me to let them have rooms near each other. I sent them to choose their own. They fixed on the large room, which contained a large and a smaller bed, consequently the three sisters slept in the same room.

The next morning, when they came down to breakfast, they said that they were awakened in the night, and saw and described what they never could have heard of—the lovely light, my brother and I had seen. Months after I again saw it; and although I lighted a candle, I could still perceive its exquisite light, till it had softly faded away. We have tried to look for a cause for it, but hitherto we have quite failed in our endeavours to account for its continued appearance.

Apparition of a young Lady to her Lover.

This young gentlewoman lived at St. Ives, in Cornwall, and died of the small-pox there, in September 1764; and her sweetheart was the son of Mr. Haine, a respectable farmer, at Scar, about twenty miles from Plymouth. The match was not approved of by the young woman's friends; and during her illness they would not suffer the young man to come to see her, although she greatly desired to see him. About the time of her illness, he also was taken sick of a fever, and confined to his room; so that it was above a month after her death before she made her first appearance to him.

"After I recovered from my illness," says he, "I went out on horseback for a little airing; and, returning home just at dusk, about a mile from my father's house, I saw something, as on horseback, pass very swiftly by me; which so frightened my horse, that he flew home with me as fast as possible, and I was also very much alarmed. A short time after this she appeared again to me, and then I knew her; and what is remarkable, whenever I was on horseback, she also appeared on horseback; and when I was on foot, she appeared so too; and her appearances to me were so frequent, that she became quite familiar, and I had no fear at all on seeing her; which she never failed to do if I went out; but she never appeared to me in my father's house.

"It was above a month before I had any power given me to speak to her, although I thought to do it from time to time, but could not speak; though she gave me all the opportunity she could, by walking often by my side, or very near me. This was a great trouble to me, as well as to her; and it began to bring a great weakness on me.

"About a week after I had last seen her, as I was sitting in my father's house, it was strongly impressed upon my mind to go out that night, and, with God's leave, to speak to her. Accordingly, about ten o'clock, I went out with all the courage imaginable, and she appeared to me as usual; and I said to her, 'In the name of God, why do you thus trouble me?' and I was going to lay hold of her arm. She shrunk back, and said, 'Do not touch me, I am as cold as clay'; she spoke out, and blamed me for not speaking to her sooner; and said, 'that this was the very last night of her liberty to appear to me; 'and had you not spoken to me now', said she, 'I should have had power to do you some mischief'. Then she related to me what she had to say about her family, who had cruelly

hindered her from seeing some of her dear relations.¹ After telling me about her whole mind, she gave me plain directions concerning herself. We conversed together for nearly two hours, till twelve o'clock; and I promised, if possible, to fulfil all her instructions.

"Accordingly, I set out early next morning, rode nearly fifty miles, to different parts, fulfilled all her commands, and got back safe to my father's house. She appointed me to meet her that night, if I had done my business before twelve, at the church door, where she was buried: this was about two miles from my father's house. She met me at the church porch, expressed her entire approbation of all that I had done, saying, she would now be at rest, and would trouble me no more.

"After a short discourse, which she charged me never to divulge, she said, 'My time is nearly expired, follow me into the church.' The door opening, she entered the church, which was illuminated with the most glorious light; and my hearing the most soft and heavenly music betokened her happiness. She bid me take notice, when the music began to cease, to go then out of the church, which I did; and being very glad that all my trouble in this affair was ended, I hastened away, and saw her no more.

"J. HAINE."

An account of an Apparition attested by the Rev. Mr. Ruddle, minister at Launceston, in Cornwall.

In the beginning of the year 1665 a disease happened in this town of Launceston, and some of my scholars died of it. Among others who fell under its malignity was John Elliott, the eldest son of Edward Elliott of Treberse, Esq., a stripling of about sixteen years of age, but of uncommon parts and ingenuity. At his own particular request I preached at the funeral, which happened on the 20th day of June 1665. In my discourse I spoke some words in commendation of the young gentleman; such as might endear his memory to those who knew him, and withal tend to preserve his example to those who went to school with him, and were to continue after him. An ancient gentleman, who was then in the church, was much affected with the discourse, and often heard to repeat the same evening, one expression I then used out of Virgil.

"Et puer ipse fuit cantari dignus."

¹ This young lady lived and died with her relations, who, having most of her property in their hands, concealed her sickness from her friends; their not being suffered to visit her, was supposed to be the cause of her disquiet, and of Mr. Haine's conference with her.

The reason why this grave gentleman was so concerned at the character, was a reflection made upon a son of his own, who, being about the same age, and but a few months before not unworthy of the like character I gave of the young Mr. Elliott, was now, by a strange accident, quite lost as to his parent's hopes, and all expectations of any further comfort by him.

The funeral rites being over, I was no sooner come out of the church, but I found myself most courteously accosted by this old gentleman; and with an unusual importunity, almost forced against my humour to his house that night; nor could I have rescued myself from his kindness, had not Mr. Elliott interposed, and pleaded title to me for the whole day, which, as he said, he would resign to no man. Hereupon I got loose for that time, but was constrained to leave a promise behind me to wait upon him at his own house the Monday following. This, then, seemed to satisfy, but before Monday came, I had a new message to request me, that if it were possible I would be there the Sunday. The second attempt I resisted, by answering that it was against my convenience, and the duty which mine own people expected from me. Yet was not the gentleman at rest, for he sent me another letter the Saturday, by no means to fail the Monday, and so to order my business as to spend with him two or three days at least. I was indeed startled at so much eagerness, and so many dunnings for a visit, without any business; and began to suspect that there must needs be some design in the bottom of all this excess of courtesy. For I had no familiarity, scarce common acquaintance with the gentleman, or his family; nor could I imagine whence should arise such a flush of friendship on the sudden.

On the Monday I went and paid my promised devoir, and met with entertainment as free and plentiful, as the invitation was importunate. There, also, I found a neighbouring minister, who pretended to call in accidentally, but by the sequel I suppose it otherwise. After dinner, this brother of the coat undertook to show me the gardens, where, as we were walking, he gave me the first discovery of what was mainly intended in all this treat and compliment.

First, he began to inform me of the infelicity of the family in general, and then gave instance in the youngest son. He related what a hopeful, sprightly lad he lately was, and how melancholick and sottish he was now grown. Then did he with much passion lament, that his ill-humour should so incredibly subdue his reason; saith he, "The poor boy believes

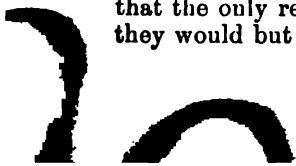
himself to be haunted with ghosts, and is confident that he meets with an evil spirit in a certain field, about half a mile from this place, as often as he goes that way to school". In the midst of our discourse, the old gentleman and his lady (as observing their cue most exactly) came up to us. Upon their approach, and pointing me to the arbour, the parson renewed the relation to, and they (the parents of the youth) confirmed what he said, and added many minute circumstances, in a long narrative of the whole. In fine, they all three desired my thoughts and advice in the affair.

I was not able to collect my thoughts enough on the sudden, to frame a judgment upon what they had said. Only I answered, that the thing which the youth reported to them was strange, yet not incredible, and that I knew not then what to think or say of it; but if the lad would be free to me in talk, and trust me with his counsels, I had hopes to give them a better account of my opinion the next day.

I had no sooner spoken so much, but I perceived myself in the spring their courtesy had laid for me; for the old lady was not able to hide her impatience, but her son must be called immediately. This I was forced to comply with, and consent to; so that, drawing off from the company to an orchard hard by, she went herself, and brought him to me, and left him with me.

It was the main drift of all these three to persuade me, that either the boy was lazy, and glad of an excuse to keep from the school, or that he was in love with some wench, and ashamed to confess it; or that he had a fetch upon his father to get money and new clothes, that he might range to London after a brother he had there; and therefore they begged of me to discover the root of the matter; and accordingly to dissuade, advise, or reprove him; but chiefly by all means to undeceive him, as to the fancy of ghosts and spirits.

I soon entered into close conference with the youth, and at first was very cautious not to displease him, but by smooth words to ingratiate myself and get within him; for I doubted he would be too distrustful or too reserved. But we had scarce passed the first situation, and began to speak to the business, before I found that there needed no policy to screw myself into his heart; for he most openly, and with all obliging candour did aver that he loved his book, and desired nothing more than to be bred a scholar; that he had not the least respect for any of womankind, as his mother gave out; and that the only request he would make to his parents was, that they would but believe his constant assertions concerning the



woman he was disturbed with in the field called the Higher-Broom-Quartils. He told me, with all naked freedom and a flood of tears, that his friends were unkind and unjust to him, neither to believe nor pity him; and that if any man (making a bow to me) would but go with him to the place, he might be convinced that the thing was real, etc.

By this time he found me apt to compassionate his condition, and to be attentive to his relation of it; and therefore he went on in this manner.

"This woman which appears to me," said he, "lived a neighbour here to my father, and died about eight years since; her name Dorothy Dingley, of such a stature, such age, and such complexion. She never speaks to me, but passeth by hastily, and always leaves the foot path to me, and she commonly meets me twice or three times in the breadth of the field.

"It was about two months before I took any notice of it; and though the shape of the face was in my memory, yet I could not recall the name of the person; but without more thoughtfulness, I did suppose it was some woman who lived thereabout, and had frequent occasion that way. Nor did I imagine anything to the contrary, before she began to meet me constantly morning and evening, and always in the same field, and sometimes twice or thrice in the breadth of it.

"The first time I took notice of her was about a year since; and when I began to suspect and believe it to be a ghost, I had courage enough not to be afraid; but kept it to myself a good while, and only wondered very much at it. I did often speak to it, but never had a word in answer. Then I changed my way, and went to school the under horse road, and then she always met me in the narrow lane, between the quarry park and the nursery, which was worse.

"At length I began to be terrified at it, and prayed continually that God would either free me from it, or let me know the meaning of it. Night and day, sleeping and waking, the shape was ever running in my mind; and I often did repeat these places in scripture" (with that he took a small Bible out of his pocket). Job vii, 14: "Thou scarest me with dreams, and terrifiest me through visions;" and Deut. xxviii, 67: "In the morning thou shalt say, would God it were evening; and at evening thou shalt say, would God it were morning, for the fear of thine heart, wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." I was very much pleased with the lad's ingenuity, in the application of these pertinent scriptures to his condition, and

desired him to proceed. "Thus", said he "by degrees I grew very pensive, insomuch that it was taken notice of by all our family; whereupon, being urged to it, I told my brother William of it; and he privately acquainted my father and mother, and they kept it to themselves for some time.

"The success of this discovery was only this; they did sometimes laugh at me, sometimes chide me, but still commanded me to keep my school, and put such fopperies out of my head. I did accordingly go to school often, but always met the woman in the way."

This, and much more to the same purpose (yea, as much as held a dialogue of near two hours) was our conference in the orchard; which ended with my proffer to him, that (without making any privy to our intents) I would next morning walk with him to the place about six o'clock. He was even transported with joy at the mention of it, and replied, "But will you sure, sir? Will you really, sir? Thank God, now I hope I shall be believed." From this conclusion we retired into the house.

The gentleman, his wife, and Mr. Williams were impatient to know the event, insomuch that they came out of the parlour into the hall to meet us; and seeing the lad look cheerfully, the first compliment from the old man was, "Come, Mr. Ruddle, you have talked with Sam, I hope now he will have more wit; an idle boy, an idle boy!" At these words the lad ran upstairs to his chamber, without replying, and I soon stopped the curiosity of the three expectants, by telling them I had promised silence, and was resolved to be as good as my word, but when things were riper they might know all; at present I desired them to rest in my faithful promise, that I would do my utmost in their service, and for the good of their son. With this they were silenced, I cannot say satisfied.

The next morning, before five o'clock, the lad was in my chamber, and very brisk; I arose and went with him. The field he led me to I guessed to be twenty acres, in an open country, and about three furlongs from any house. We went into the field, and had not gone above a third part, before the spectrum, in the shape of a woman, with all the circumstances he had described her to me in the orchard the day before, (as much as the suddenness of its appearance and evanition would permit me to discover) met us and passed by. I was a little surprised at it; and though I had taken up a firm resolution to speak to it, yet I had not the power, nor indeed durst I look back, yet I took care not to show my fear to my pupil guide, and therefore telling him that I was satisfied in the

truth of his complaint, we walked to the end of the field, and returned, nor did the ghost meet us at that time above once. I perceived in the young man a kind of boldness mixed with astonishment; the first caused by my presence, and the proof he had given of his own relation, and the other by the sight of his prosecutor.

In short, we went home; I, somewhat puzzled, he much animated. At our return, the gentlewoman (whose inquisitiveness had missed us) watched to speak with me; I gave her a convenience, and told her that my opinion was that her son's complaint was not to be slighted, nor altogether discredited, yet that my judgment in his case was not settled. I gave her caution, moreover, that the thing might not take wind, lest the whole country should ring with what we yet had no assurance of.

In this juncture of time I had business which would admit no delay; wherefore I went to Launceston that evening, but promised to see them again next week. Yet I was prevented by an occasion which pleaded a sufficient excuse, for my wife was that week brought home very ill. However, my mind was upon the adventure; I studied the case, and about three weeks after went again, resolving, by the help of God, to see the utmost.

The next morning, being the 27th day of July 1665, I went to the haunted field myself, and walked the breadth of it without any encounter. I returned and took the other walk, and then the spectrum appeared to me much about the same place I saw it before when the young gentleman was with me; in my thoughts this moved swifter than the time before, and about ten feet distant from me on my right hand; insomuch that I had not time to speak to it, as I had determined with myself beforehand.

The evening of this day, the parents, the son, and myself, being in the chamber where I lay, I proposed to them our going altogether to the place next morning, and on some asseveration that there was no danger in it, we all resolved upon it. The morning being come, lest we should alarm the family of servants, they went under the pretence of seeing a field of wheat, and I took my horse, and fetched a compass another way, and so met at the stile we had appointed.

Thence we all four walked leisurely into the quartils, and had passed above half the field before the ghost made its appearance. It then came over the stile just before us, and moved with that swiftness, that by the time we had gone six or seven steps it passed by. I immediately turned my

head and ran after it, with the young man by my side ; we saw it pass over the stile at which we entered, but no farther ; I stept upon the hedge at one place, and he at another, but could discern nothing ; whereas I dare aver, that the swiftest horse in England could not have conveyed himself out of sight in that short space of time. Two things I observed in this day's appearance :—

1. That a spaniel dog, who followed the company unregarded, did bark and run away, as the spectre passed by ; whence it is easy to conclude that it was not our fear or fancy which made the apparition.

2. That the motion of the spectre was not *gradatim*, or by steps, and moving of the feet ; but a kind of gliding, as children upon the ice, or a boat down a swift river, which punctually answers the descriptions the ancients gave of the motion of their Lemurs.

But to proceed, this ocular evidence clearly convinced, but withall strangely affrighted, the old gentleman and his wife, who knew this Dorothy Dingley in her life-time, were at her burial, and now plainly saw her features in this present apparition. I encouraged them as well as I could ; but after this they went no more. However, I was resolved to proceed, and use such lawful means as God hath discovered, and learned men have successfully practised, in these uncommon cases.

The next morning being Thursday, I went out very early by myself, and walked for about an hour's space in meditation and prayer in the fields next adjoining to the quartils. Soon after five, I stepped over the stile into the disturbed field, and had not gone above thirty or forty paces before the ghost appeared at the farther stile. I spake to it with a loud voice, in some such sentences as the way of these dealings directed me, whereupon it approached but slowly, and when I came near it moved not. I spake again, and it answered in a voice neither very audible nor intelligible. I was not in the least terrified, and therefore persisted, until it spake again and gave me satisfaction.

But the work could not be finished at this time ; wherefore the same evening, an hour after sunset, it met me again near the same place, and after a few words on each side it quietly vanished, and neither doth appear since, nor ever will more, to any man's disturbance. The discourse in the morning lasted about a quarter of an hour.

These things are true, and I know them to be so with as much certainty as eyes and ears can give me ; and until I can be persuaded that my senses do deceive me about their proper

object, and by that persuasion deprive myself of the strongest inducement to believe the christian religion, I must and will assert that these things in this paper are true.

Mr. Aubrey gives us the story, in his *Miscellanea*, of the apparition to Cashio Burroughs, Esq., in the time of King Charles I, which I shall here relate.

Sir John Burroughs being sent Envoy to the Emperor by King Charles I, took his eldest son Cashio Burroughs along with him; and pursuing his journey through Italy, left his son at Florence to learn the language; where, having an intrigue with a beautiful courtesan, mistress to the Grand Duke, their familiarity became so public, that it came to the Duke's ear, who took a resolution to have him murdered; but Cashio having had timely notice of the Duke's design, by some of the English there, immediately left the city, without acquainting his mistress of it, and came to England; whereupon the Duke, being disappointed of his revenge, fell upon his mistress in the most reproachful language; she, on the other hand, resenting the sudden departure of her gallant, of whom she was most passionately enamoured, killed herself. At the same moment that she expired, she appeared to Cashio at his lodgings in London. Colonel Remes was then in bed with him, who saw her as well as he, giving him an account of her resentments of his ingratitude to her, in leaving her so suddenly, and exposing her to the fury of the Duke, and not omitting her own tragical exit, adding, withal, that he should be slain in a duel, which accordingly happened. And thus she appeared to him frequently, even when his younger brother (who was afterwards Sir John) was in bed with him. As often as she appeared, he would cry out with great shrieking, and trembling of his body, as well as anguish of mind, saying, "O God! here she comes! she comes!" and in this manner she haunted him till he was killed. She appeared to him the morning before he was killed. Some of my acquaintance (says Aubrey) have told me that he was one of the handsomest men in England, and very valiant.

Mrs. Veal's Visit to Mrs. Bargrave, at Canterbury.

Mrs. Margaret Veal, and Mrs. Mary Bargrave (before her marriage called Lodowick) had contracted a great intimacy in their younger years, at which time the father of one was customer, and that of the other minister, of Dover.

This friendship, as it served the true ends, was of use to

Mrs. Veal in one particular, for when her father, by his extravagance, had reduced his family, she found a seasonable relief from it in her necessity.

Besides this, Mrs. Bargrave was instrumental to her better fortune, for by her interest with a gentleman, one Mr. Boyce, her relation, Mrs. Veal's brother was recommended to Archbishop Tillotson, by whom he was introduced to Queen Mary; and her Majesty, for his relation by the mother to the Hyde family, gave him the post of comptroller of the customs at Dover, which he enjoyed to his death.

This is a part into which Mrs. Bargrave is loth to enter, being reduced to it by the treatment she had met with from Mr. Veal, who, to invalidate the story of his sister's appearance, would make the world believe she had little or nothing of her acquaintance.

Time and alteration of circumstances on either side had interrupted their friendship for some years, and Mrs. Bargrave, by being half a year in London, and afterwards settling at Canterbury, had neither seen nor heard from her a year and a half.

Mrs. Veal, sometime before her death, had the addresses of a gentleman of the army, Major-General Sibourg (a natural son of the Duke of Scomberg), since killed in the battle of Mons, and was engaged so far, that her brother's not consenting to it is believed to have brought on those fits which were the cause of her death. She died at Dover, on Friday, in the month of September 1705.

On Saturday, a little before twelve in the morning, Mrs. Bargrave, being by herself in her own house in Canterbury, at which time she had been reflecting on her misfortunes, and comforting herself with better hopes, as she was taking her work in her hand, heard somebody knock at the door, and going out, to her astonishment, found it to be her old friend Mrs. Veal.

After expressing her surprise to see so great a stranger, she offered to salute her, which the other declined, as it were, by hanging down her head, and saying, she was not well, on which Mrs. Bargrave desired her to walk in and sit down, which she did.

An apparition (as one has observed) is a restless, disembodied spirit; and although it appears to have its own natural body, clothes, etc., yet it will never suffer itself to be touched by any it appears to, which plainly shows that an apparition is only an airy phantom or spirit, which can vanish out of sight. Why God sometimes permits such things we cannot

all, though generally it appears to be for some good purpose, or respecting the person they appear to, or some others, perhaps to ease their own disquieted spirit, which cannot until it hath revealed to some the cause of their uneasiness.

She was dressed in a silk dove-coloured riding gown, with such night-clothes; she appeared expressly the same, without alterations, and Mrs. Bargrave remembers to have heard steps distinctly as she walked in.

Mrs. Bargrave began by asking where she was going in that dress? She answered she was going her journey, which the other took to be to Tunbridge, where she went every year for the benefit of her health, and said, you are going to the same place.

Mrs. Veal being never trusted abroad without attendance, on account of her fits, she asked how she came alone from her uncle's (meaning one Captain Watson, in Canterbury, with whom she always lodged). She replied, she had given them the slip to see her. She then asked how she came to find her out in such a house, being reduced, by her husband's extravagance, to take up a much smaller one than she had been wont to have done? To which the other made answer, she should find her out anywhere.

Mrs. Bargrave's husband was a barrister-at-law, a man who spent all in excesses; and as he was the worst of husbands, his wife had gone through a long course of ill-usage, which was, in a great measure, unknown to the world. The use of this is to show one end of Mrs. Veal's visit, which seems to be to give her the relief they had often communicated to each other in the course of their friendship.

Mrs. Veal then began with Mrs. Bargrave, by asking her what was the matter with her, she looking so ill? She replied, she had been thinking on her misfortunes. "I must now act the part you did to me under my misfortunes (says Mrs. Veal), I must comfort you as you used to do me. I would have you by no means think that God Almighty is displeased with you; but that his intention is only to try and perfect you, for God does not afflict willingly, nor grieve the children of men. Besides, one moment's happiness of the other world will be more than a reward for all your sufferings, when, as upon a hill, you shall be above all the storms and dangers of a troublesome world. We are now in the dark as to a great many of God's dispensations, but we shall then see a perfect harmony in them all." She went on a great way in this manner, with unusual vehemence, and striking her hand often on her knees, she cried, "You must believe it."

Mrs. Bargrave being so earnestly pressed, asked if she did not think she believed it? To which she replied, "No doubt but you do; but you must believe it thoroughly."

Mrs. Bargrave, moved with the discourse, chanced, by a turn of her chair, to throw down from a shelf Drelincourt's *Treatise of the Christian's Defence against the Fears of Death*, which gave the first hint to tell her, there was Drelincourt they had so often read together. "I see," says Mrs. Veal, "you keep on your old way of reading, which, if you continue to do, will not fail to bring you to the happy condition he speaks of." The other mentioning Dr. Sherlock and some others on that subject, she said, Drelincourt had the clearest notions of death; and that neither Dr. Sherlock, nor any other on that subject, were comparable to him (as she expressed it) to her understanding. "Dear Mrs. Bargrave," said she, "if the eyes of our faith were but as open as the eyes of our bodily senses, we should see innumerable angels about us for our guard; but our notions of heaven are nothing like what it is, as Drelincourt says. Believe me, my dear friend, one moment of future happiness will be more than amends for all your suffering; nor yet can I believe that God will suffer you to spend all your days in this afflicted condition, but be assured your sufferings will leave you, or you them, in a short time, therefore be comforted under them, and be assured that God Almighty has a particular regard for you, that they are marks of his favour, and when they have done the business they were sent for, will be removed." Mrs. Bargrave, speaking how dark such a condition as her's was, that had no alloy at present; she said, at the worst these storms would be recompensed by the reception she would meet with in her Father's house, and from the 57th of Isaiah, "that God would not contend for ever, nor be always wrath, for the spirit should fail before him, and the souls which he had made". Mrs. Bargrave's husband dying about two years after that event, made her reflect on this part of her discourse, as pointing to her deliverance.

In the course of conversation, Mrs. Veal entered upon the subject of friendship, and saying, there was now little friendship in the world; the other replied, she hoped she herself had no reason to complain, every one being a friend to the rich; "I mean", says Mrs. Veal, "such a friendship as you and I had to improve one another in what is useful". Mrs. Bargrave mentioning Dr. Horneck's *Treatise*, where he treats of the lives of the Primitive Christians, Mrs. Veal went on to recommend their example, saying, that their conversation was different from that of the present age, which is made up of

nothing but vain, frothy discourse; their's was to edification, to build up one another in faith; their's was a hearty friendship, but where is it now to be found? "It is hard, indeed," says Mrs. Bargrave, "to find a friend in these days." "What did you think of my friendship?" says Mrs. Veal, "which I am sure has not at all answered what I owe you. If you can forgive me, you are the best natured creature in the world." Says Mrs. Bargrave, "do not mention such a thing, I have not had an uneasy thought about it, I can forgive you." "But what do you think of me?" says Mrs. Veal. "I thought of you", says Mrs. Bargrave, "that, like the rest of the world, prosperity had altered you." "I have been," says Mrs. Veal, "the most ungrateful wretch in the world," and then recounted many of the kindnesses she had received from her in her adversity, saying, she wished her brother knew how she was troubled about it. Being asked why she did not acquaint her brother of it, if it was such a trouble to her, she said, she did not think of it till her coming away.

To divert the discourse, Mrs. Bargrave asked her if she had seen a copy of verses of Mr. Norris's, on friendship, in a dialogue between Damon and Pithias. She said she had seen other parts of his works, but not that: says Mrs. Bargrave, "I have them of my own writing," and the other desiring to see them, she went upstairs and brought them to her to read; but Mrs. Veal said, "It is your own scrawl, pray read it yourself, holding down my head will make it ache"; so Mrs. Bargrave read them. There was a passage that friendship survives after death, which the other desired to have repeated, and said, "Mrs. Bargrave, these poets call heaven by a strange name, that is Elysium"; and added, with a particular emphasis, that their friendship should have no end in a future world. "There are some," says she, "who are apt to deny women to have any souls, and make it a thing indifferent whether they are of any religion or no; but we shall be found to have souls as well as men, and are not a little obliged to a certain divine, who is of opinion that they shall make the greater number of the happy."

Some discourses they had upon charity, with respect to our differences in religion; as to which, she said, people had but little religion while they talked so much about it, and were so little influenced by it in their temper and practice, and when they were all going to heaven, were to blame to fall out by the way. This part of their discourse lasted near an hour and a half, which at this distance of time is not to be expected that it should be entire and perfect.

As the conversation was upon the usual subjects, so it was in the usual manner, part in French and part in English; all which time Mrs. Bargrave observed nothing particular of her but the vehemence of her discourse; when she looked earnestly at her, she rubbed her eyes, and asked if her fits had not quite altered her senses? to which Mrs. Bargrave replied, that she thought she never saw her look better in her life.

Mrs. Veal then asked her what was become of her husband? and being told he was abroad, said, she wished he might not come home while she was there, for though he had always treated her with respect, yet she had sometimes been frightened with his frolics. Mrs. Bargrave then asked if she would drink tea? "I warrant you", says she, "this madman has broke all your trinkets"; but the other said she would get something to drink in for all that. "I will", says she, "if I want it."

At last, she said, she had great apprehensions of her fits, and that in case she should die of them, desired Mrs. Bargrave to write to her brother, and tell him she would have him do such and such things, viz., give her best clothes to her uncle Watson's daughter, as also two small pieces of gold laid up in a cabinet in a purse; so many pieces to another person, two rings to Mr. Bretton, commissioner of the customs, a ring to Major-General Sibourg, of which Mrs. Bargrave sent him a letter; and further desired to charge her brother not to take any interest of such a person she had a kindness for, whose plate she had in security.

As she often pressed this message, the other as often declined it; saying it would be disagreeable to trouble such a young gentleman as her brother was with their conversation, that he would wonder at her impertinence, and that she had better do it herself. To which she replied, that though it might seem impertinent now, she would see the reason of it hereafter; that her brother, though a sober man, and free from other vices, was yet vain, which she desired her to tell him; as also of their discourse, and, to give her credit, told her some secret of consequence between him and herself. Seeing her so importunate, Mrs. Bargrave fetched pen and ink, upon which the other said, "Let it alone till I am gone, but be sure that you do it."

This kind of discourse gave Mrs. Bargrave apprehensions of her fits, so that she drew her chair close to her to prevent her from falling, during which she several times took hold of the sleeve of her gown, which Mrs. Veal told her was scoured the second time; and Mrs. Bargrave commended it for a pretty silk. Mrs. Veal said she had better take it for herself; the

other answered, "You are going a journey, how will you do without it?" She said, "As well as you, who have often taken off your gown from your back for me."

Towards the latter end of this discourse, she told Mrs. Bargrave that she had received a pension of ten pounds a-year from Mr. Bretton, commissioner of the customs, who, she said, had been her great friend and benefactor.

She asked Mrs. Bargrave if she knew her sister, Mrs. Haslewood, who, she said, was coming to see her as she was taking her journey? The other asked again how she came to order matters so strangely? She said the house was ready for them. It proved that Mrs. Haslewood and her husband came to her house just as she was dying.

By this time she began to look disordered, and forgetful of what she had said, as if the fits were coming upon her, which was like the acting a part to take away the suspicion of death. As this visit seems in a great measure designed out of gratitude to a friend, without giving any apprehensions, so the several parts of her discourse, that relating to Mr. Bretton's pension, her sister Haslewood, the scouring her gown, the quantity of gold in the purse, the rings and the plate in pawn, are designed as credentials to her brother and the world.

At last she asked Mrs. Bargrave, "Where is Molly?" meaning her daughter; she replied, "She is at school; but if you have a mind to see her, I will send for her"; to which the other agreeing, she went to a neighbour's house to send for her, and at her return found Mrs. Veal without the door of the house, in readiness to be gone.

Mrs. Veal asked if she would not go with her? which the other took to be to Captain Watson's, in Canterbury, and said, "You know it is as much as my life is worth; but I will see you to-morrow in the afternoon, after sermon. But why are you in such a haste?" Mrs. Veal then said, "In case you should not come, or should not see me, you will remember what I have said to you." She saw her walk off till she came to the turning of a corner, and then lost sight of her. It was market day, and immediately after the clock struck two.

Mrs. Bargrave, at that instant, told a neighbour of Mrs. Veal's visit, and the matter of their conversation; and a neighbour's servant, from a yard near her window, heard some of their discourse, and being asked by her mistress if Mr. Bargrave was talking with his wife? made answer that they never talked of anything so good.

At night, her husband came home in a frolicsome humour,

and taking her by the hand, said, "Molly, you are hot, you want to be cooled", and so opening the door to the garden, put her out there, where she continued all night, at which time she thinks it a mercy she had no apprehensions about Mrs. Veal's apparition, which, if she had, it probably would have cost her her life.

All Sunday she kept her bed, in a downright fever, and on Monday morning sent to Mrs. Watson's to enquire after Mrs. Veal, and as she could have no satisfaction, went herself and had as little. They were surprised at her enquiring for Mrs. Veal, and said, they were sure, by their not seeing her, that she could not have been at Canterbury; but when Mrs. Bargrave persisted that she was, and described her dress, saying, she had on a scoured silk of such a colour, Mrs. Watson's daughter said that she had indeed seen her, for none knew of the gown being scoured but themselves, and that her mother helped to make it up. In the meantime, Captain Watson came in, and told them that preparation was making in town for the funeral of some person of note in Dover. This quickly raised apprehensions in Mrs. Bargrave, who went away directly to the undertaker's, and was no sooner informed it was for Mrs. Veal, but she fainted away in the street.

For a long time she was harried with crowds of all kinds of people, who came far and near to gratify their curiosity, the most sceptical on one hand, and the most superstitious on the other, and during her husband's life-time she was most unmercifully exposed to his raillery.

Mr. Veal, to save the legacies, or out of an imaginary regard to his sister's character, would have bantered off the matter by saying, that Mrs. Bargrave had but little of his sister's acquaintance, and that the gold said to be in his sister's cabinet was in another place. This obliged Mrs. Bargrave to send him a letter, by a gentleman she could trust, to be delivered before witnesses, and with the exactness to write in what manner it was sealed. In this, among other things, was communicated the secret delivered by Mrs. Veal, which, though at present it put him into a great passion, yet obliged him to pay the legacies. From that time, whether from a fright he had one night (as she was informed by his servants), or however else, he would not lie without servants in his room; and though he had declared before against marrying, yet married in six weeks.

His evasions were so frivolous to Dr. Stanhope, Dean of Canterbury, that when he endeavoured to make the doctor disbelieve the story, and the doctor pressed him how she should come to know so much of her secret affairs? to divert the

argument of her appearing after her death, he owned his sister could conceal nothing from her, intimating she might have told her in her life-time. He was so picqued at the doctor, that when he came to Canterbury to be married by him, he was married by another; nor was he ever able to encounter Mrs. Bargrave, but industriously avoided her.

Mrs. Bargrave was a person who had had the education of a gentlewoman, of a great share of modesty and good sense, and a temper so little given to fancies, that none could have more contempt for the common weaknesses of this kind. She said she should have laid this to imagination, if it had not been by day, attended with so long and particular conversation, at a time when she knew no other than that the person was living, and was under no sort of apprehensions; but as it was, she could not give up her reason and her senses in compliance with such as would have it she had been in a dream.

Such as knew her many years, and could be trusted as to her character, said she was a person who had all the reality of religion, with the easiness that became it, of which she had given substantial proofs in her life; so that her fidelity would take off any suspicion of her inventing such a story; whatever end or advantage might have been proposed by it, when, as the case was, there could be none.

It is true, things of this kind are beset with difficulties of a very hard solution; but if we consider how many things there are abroad in nature, and even in ourselves, the manner of which is no less hard to be explained, and yet no one is so sceptical as to deny their being; upon the evidence of a fact so fairly attested, a man may be induced to believe it without any risk of his understanding: nor is any consequence to be raised against things of this nature, from the numberless weak and fanciful stories of apparitions. It may be safely said, that the one is no more affected by the other, than true miracles are by what the Holy Scriptures call lying wonders, *i. e.*, sorcery or legerdemain.

*Warning given by a Strange Messenger to James IV,
at Linlithgow Church.*

That there is a spiritual world inhabited by spirits, angels, and happy beings, and that of a very different nature and constitution from what we live in here, is a truth acknowledged by the whole Christian world; and although no angel has come down from heaven to declare and explain the nature of their being to us; nor any man, whilst in the body, hath ascended

up and seen it, yet that we should not be entirely ignorant in this particular, it has happened from time to time, that many credible witnesses have, upon some extraordinary occasions, received warnings and messages from both the heavenly and hellish kingdoms of spirits.

The following relation is taken from the annals of the kingdom of Scotland:—

While James IV stayed at Linlithgow, to gather up the scattered remains of his army, which had been defeated by the Earl of Surrey at Flodden-field, he went into the church of St. Michael there, to hear evening prayer. While he was at his devotion, a remarkable figure of an ancient man, with flowing amber hair hanging over his shoulders, his forehead high, and inclining to baldness, his garments of a fine blue colour, somewhat long and girded together, with a fine white cloth; of comely and very reverend aspect, was seen enquiring for the king; when his majesty being pointed out to him, he made his way through the crowd till he came to him, and then, with a clownish simplicity, leaning over the canon's seat, he addressed him in the following words:—"Sir, I am sent hither to entreat you to delay your intended expedition for this time, and proceed no farther, for if you do you will be unfortunate, and not prosper in your enterprise, nor any of your followers. I am further charged to warn you not to follow the acquaintance, company, or counsel of women, as you value your life, honour, and estate." After giving him this admonition, he withdrew himself back again through the crowd, and disappeared. When service was ended, the king enquired earnestly after him, but he could not be found or heard of anywhere, neither could any of the by-standers (of whom many narrowly watched him, resolving afterwards to have discoursed with him) feel or perceive how, when, or where he passed from them, having in a manner vanished from their sight.

Spirit of a Poor Man just deceased, appearing, is the means of a gentleman's preservation.

Mr. Weston, of Old Swinford, in Worcestershire, was walking, one evening in the summer of 1759, in the park of Lord Lyttleton at Hagley, and being overtaken by a sudden shower, ran for shelter into a grotto, and stood under a spreading oak, under whose shade several cattle were standing. He had not been ten minutes in that situation, before he saw the form of a man pass over the brook almost close to the shade. Sup-

posing it to be a poor peasant who had long worked for him, he called him by name, but received no answer, and the apparition quickly disappearing, he found his mind much agitated. Regardless of the storm, Mr. Weston withdrew from the place where he had sought an asylum, and ran round a rising hill, in order to discover the form which had presented itself to him. That, however, had not the effect desired—but one abundantly more salutary it certainly had; for just as he had gained the summit of the hill, on his return to the grotto, a tremendous flash of lightning darted its forked fury on the venerable oak, shivered it to pieces, and killed two of the cattle under its boughs.

On Mr. Weston's return to Swinford, he found that the death of the labourer was just announced in the neighbourhood. He told the story to his friends, who, on the ground of his known veracity, could not well refuse it credit. He saw the body, at his own expense, decently interred, and afterwards contributed to the support of the widow, not only by remitting a year's rent for her cottage and piece of ground, but also by settling a small annuity upon her till she should marry.

We have told this tale simply as it was related by Mr. Weston, and leave the reader to make his own reflections on so marvellous an interposition of Divine Providence, without deciding in this, or such other case, whether the form that appeared was the soul of the deceased, exerting its philanthropy in its flight to the unknown country, or the guardian angel of that soul returning to give up his charge, and produce his account at the bar of the Supreme.

Two apparitions to young Mr. William Lilly.

The following affair made no inconsiderable noise in the North, about the middle of the present [18th] century, and is still in the memory of many men yet living. On the first Sabbath-day in the year 1749, Mr. Thomas Lilly, the son of a farmer in the parish of Kelso, in Roxburghshire, a young man intended for the church of Scotland, and who then had made no small progress in literature, remained at home to keep the house, in company with a shepherd's boy, all the rest of the family, excepting a maid-servant, being at sermon. The young student and the boy, being sitting by the fire, whilst the girl was gone to the well for some water, a venerable old gentleman, clad in an antique garb, presented himself, and after some little ceremony, desired the student to take up the family

Bible, which lay on a table, and turn over to a certain chapter and verse in the second book of Kings. The student did so, and read—"There is death in the pot."

On this the old man, with much apparent agitation, pointed to the great family pot boiling on the fire, declaring that the maid had cast a great quantity of arsenic into it, with intent to poison the whole family, to the end she might rob the house of the hundred guineas which she knew her master had lately taken for sheep and grain, which he had sold. Just as he was so saying, the maid came to the door, announcing her approach by the noise of the nails in her shoe heels. The old gentleman said to the student, "Remember my warning, and save the lives of the family!" and that instant disappeared.

The maid entered with a smiling countenance, emptied her pail, and returned to the well for a fresh supply. Meanwhile, young Lilly put some oatmeal into a wooden dish, skimmed the pot of the fat, and mixed it for what is called brose or croudy, and when the maid returned, he, with the boy, appeared busily employed in eating the mixture. "Come, Peggy," said the student, "here is enough left for you; are not you fond of croudy?" She smiled, took up the dish, and reaching a horn spoon, withdrew to the back room. The shepherd's dog followed her, unseen by the boy; and the poor animal, on the croudy being put down by the maid, fell a victim to his voracious appetite; for before the return of the family from church, it was enormously swelled, and expired in great agony.

The student enjoined the boy to remain quite passive for the present, meanwhile he attempted to show his ingenuity in resolving the cause of the canine catastrophe into insanity, in order to keep the girl in countenance, till a fit opportunity of discovering the plot should present itself.

Soon after, his father, mother, brothers, and sisters, with the other servants, returned from church, all hungering after the Word, and eager to sit down round the rustic board.

The table was instantly replenished with wooden bowls and trenchers, while a heap of barley bannocks graced the top. The kail or broth, infused with leaks or winter cabbages, was poured forth in plenty; and Peggy, with a prodigal hand, filled all the dishes with the homely dainties of Tiviotdale. The master began grace, and all hats and bonnets were instantly off. "O Lord," prayed the farmer, "we have been hearing Thy Word, from the mouth of Thy aged servant, Mr. Ramsay; we have been alarmed by the awful famine in Samaria, and of death being in the pot." Here the young scholar interrupted his father by exclaiming, "Yes, Sir, there is death

in the pot now here, as well as there was once in Israel ! Touch not ; taste not ; see the dog dead by the poisoned pot."

"What !" cried the farmer, "have you been raising the devil by your conjuration ? Is this the effect of your study, Sir ?"

"No, father," said the student, "I pretend to no such arts of magic or necromancy ; but this day, as the boy can testify, I had a solemn warning from one whom I take to be no demon, but a good angel. To him we all owe our lives. As to Peggy, according to his intimation, she has put poison into the pot, for the purpose of destroying the whole family, root and branch." Here the girl fell into a fit, from which being with some trouble recovered, she confessed the whole of her deadly design, and was suffered to withdraw from the family and her native country. She was soon after executed at Newcastle-upon-Tyne, for the murder of her bastard child, again making ample confession of the above diabolical design.

—

Second Apparition to Mr. William Lilly.

About the beginning of the year 1750, the same young Lilly was one day reading the 20th chapter of the Revelation of John the Divine. Just as he was entering upon that part which describes the angel binding the devil a thousand years, after which he was to be loosed a little, a very venerable old personage appeared at his elbow ; the young man fell on the floor, but quickly arose, and, in the name of the Lord, demanded who he was, and the nature of his business ; "Shall I call thee Satan, the crooked serpent, the devil, Beelzebub, or Lucifer, son of the morning ?"


Ghost. I am a messenger arisen from the dead, to see or to cause justice to be done to thee and thy father. I am the spirit of one of thy ancestors.

Lilly. Art thou the soul of my grandfather, who, amidst uncounted riches, perished for want of food ?

Ghost. Thou art right. Money was my deity, and Mammon my master. I heaped up the gold of Ophir like Solomon, but possessed none of his wisdom to use it as the blessing of heaven.

Lilly. I have frequently heard my father mention you, as a sordid, avaricious, miserable man. How did you dispose of the immense riches which you are said to have accumulated by so much toil, drudgery, and self-mortification ?

Ghost. It is, for the most part, hidden in a field, in the farm of your father, and I intend that you, his son, shall be the sole possessor of it, without suffering your father to know from



whence your riches originated. Do not you recognise my face since the beginning of last year?

Lilly. Are you the old gentleman whose timous intelligence saved the lives of all our family?

Ghost. I am; therefore, think not your father ill rewarded already.

Lilly. How can I account to him for the immediate accumulation of so much money as you seem to intimate?

Ghost. Twenty thousand pounds, sterling money.

Lilly. You seem even now, in your disembodied state, to feel much emotion at the mention of much money.

Ghost. But now I cannot touch the money of mortals; else could I quickly wing my unwearied way to the Bank of England, or the mines of Mexico, and with gold give a superior glory to my native land. But I cannot stay; follow me to the field, and I will point out the precise place where you are to dig.

Here the apparition stalked forth around the barnyard, and Lilly followed him, dreadless and undismayed, till he came to a field about three furlongs from his father's door, when the ghost stood still on a certain spot, wheeled thrice round, and vanished into air.

This proved to be the precise place where young Lilly and his companions had often devoted to pastime, being a hollow, where stone had formerly been dug from. He lost but little time in consideration, for, having procured a pickaxe and a spade, he employed a moonlight evening in search of the treasure, and actually discovered it. However, having made the discovery, and not knowing how to apply it to immediate use, being but nineteen years old, and little acquainted with business, he found himself obliged to tell his mother of the adventure, and she told her sister-in-law, and the whole business came to the knowledge of the farmer himself, who sent his son to the university of Edinburgh, and settled upon him a handsome fortune; which, with the stipend and glebe, and the manse which he enjoys in the establishment in Scotland, has ever since rendered him respectable, and enabled him to perform many acts of charity in that country, as many can testify to this day.

The pots in which the money, consisting of large pieces of gold and silver, were deposited, are still in the possession of the parson, and have often been shown as curiosities hardly to be equalled in the south of Scotland.

able Conversion of Henry Webb, related by credible witnesses, and attested for facts.

no truer maxim than that, in endeavouring to shun one, we are often apt to fall into another; this the Addison has observed in respect to religion; that, in our endeavouring to avoid the cant and hypocrisy formerly too practised, we have fallen into a habit of being quite of any religion at all. This, too, has been the case of nothing uncommon or more than ordinary, especially in spiritual matters. The fear of being imposed by the many idle stories we often hear, make us refuse credit to anything of this sort, though ever so well and though we have very sensible evidence of a good end being answered thereby.

God Almighty does sometimes make use of extraordinary means, more particularly in the conversion of some persons, too well attested by scripture, repeated experience, and testimony of the wisest and best of men, to admit of doubt; and, likewise, that he has made use of no method but that of visions of the night. Many are the proofs that might be brought from scripture of the truth of this, and that very striking and amazing instance, recorded in the book of Job, which the ingenious Mr. Harvey, in his *Meditations*, lately published, justly says, "is a proof of the reality of them upon some very extraordinary emergencies, while it discountenances those legions of idle tales, which superstition has raised, and credulity received; since it is, that when they come to pass, it is not upon any frivolous consequences, but to convey intelligencies of the most important moment, or to work impressions of the highest nature." In the 4th chapter of Job, and the 12th verse, the Temanite, describes a vision of this nature, which was revealed to himself.

Webb, the subject of this relation, was born at Crewkerne, Somersetshire, being the son of John and Mary Webb, both known for many years in that place, his father deceased but fourteen months ago, and his mother still living near that place. He had a common education, according to their abilities, and was, when young, an apprentice to Mr. John Hooper, a cordwainer, in that town. Being wild and disobedient, he soon ran away from home and parents, and going many miles distant, and of bad company, he soon became a reprobate liver, a drunkard, and Sabbath-breaker, having no thoughts of

goodness or religion at all. In this state he continued, without any serious reflection, till the twenty-first year of his age, at which time he worked with Mr. Thomas Eades, at a place called Euley, about five miles from Lymington in Hampshire, where, on Monday, the 11th of February 1749-50, he was seized with an oppression on the spirits, but continued working till Tuesday about noon, when, finding himself worse, he was bled, after which he walked about half a mile, drank half a pint of warm ale at a public-house, and then returned home, and sat down by the fire till four or five o'clock in the afternoon, still growing worse, when he went up to bed, in which he had not been long before he seemed to himself to be dying or fainting away, or rather his soul going out of his body; at which time (as he has since been told) the people belonging to the house, hearing a deep groan, came upstairs, and found his arm had burst out a bleeding to the quantity of near two quarts, and him to all appearance dead, his eyes and teeth being closed, and not the least breath perceivable, upon which, after having applied several remedies to no purpose, they resolved to lay him out in order to be buried; but his master, Mr. Eades, perceiving a small warmth in his body, was resolved he should not be moved out of the bed till he was cold, and in this manner he lay for the space of three nights and days, all which time he received no manner of sustenance, for though they endeavoured to open his teeth with a spoon, and pour down some cordials, yet, as he is informed by those who administered it, none of it went down.

At the time he felt himself dying away, as we have mentioned above, he seemed to go into fields inexpressibly delightful and pleasant, beautiful with streams and fountains of water clearer than crystal, having at the same time a glorious prospect of heaven before him, to which he directed his steps, not once thinking upon this world, or reflecting on the heinousness of his sin. After some time, he seemed to arrive at the gates of heaven, which shone more glorious and bright than the sun in its greatest lustre. He knocked at the gates, which were immediately opened to him, and he saw within three men in bright and shining clothing, far exceeding everything he had ever seen, and far more glorious than he can express. Two of them came out to him, and the gates were immediately shut to again. He entreated of these two men in shining clothes admittance in at the gate, but was told by them it was not a place for any such wicked sinners as he was. It was at this moment he first had any sense of his sinful life, for as quick as fire catches the dry stubble, so quick and peue-

erating were the words of the shining one ; for no sooner were they spoke, than all the sins he had ever committed in his life seemed to arise before him with all their weight and horror, so that he believes the agonies of hell itself cannot exceed what he felt at that time. However, he still kept begging in the most earnest and passionate manner for entrance in at the gate, but was still denied, and in this manner he seemed to continue for several hours. At last, one of the men in bright clothes bid him to look on his left hand, which he doing, saw at some distance from him hell itself opened, which seemed covered with the most dismal, lonesome, and doleful darkness it is possible to imagine, and sent forth a suffocating smell of sulphur, but he did not discern any flame. He saw a great multitude of persons in it, seemingly in the utmost agonies and torments, and the prince of darkness, as it were, raging as a ravenous lion to come at him ; but what struck him with still more horror and despair was to distinguish the faces of three of his old wicked companions among these tormented wretches, as plain as he ever saw any person with his eyes, and to hear them utter the most dismal cries and sad lamentations. His eyes and attention seemed to fix upon this dreadful scene, that he was not able once to take them off for several hours, or even turn them towards heaven. Neither was he able to utter a word all this time, but at length, gaining utterance, he entreated in the most moving manner the person in the shining clothes that he would let him return back and have some time to repent of and reform his wicked life ; but he answered him, those were the torments he was going to ; which made him beg the more vehemently that he might be allowed to return and repent, which seemed to be denied him still, till at last the person told him that if he was allowed to return he would lead the same course of life ; but he cried out and promised in the most solemn manner that he would amend and lead a new life, upon which this glorious person told him he would allow him a few months longer ; but that if he continued in the same wicked course of life he had hitherto done, he would shorten that time. Then he seemed to turn about, and direct his steps back again to this world, the person in bright clothing walking with him for (as it seemed) the space of two or three miles, rebuking him all the way for his sinful life, and telling him he had deserved the punishment he had seen repeated times, and adding that if he led the same wicked course of life again, the torments he had seen would be his portion for ever and ever.

After the departure of this glorious person from him,

HISTORY OF POWYS FADOG.

he seemed to travel for many miles through places desolate, and horrible, beyond all that tongue or pen express, being at the same time all that grievously oppressed with this heavy burden of his sins, which then seemed to be all before his eyes, set against him in terrible array. He cannot describe in what manner he returned to life, but is informed that some of the people below stairs, hearing a deep groan, came up into the room, and found life coming into him which they were greatly surprised at, as for two hours before he had felt colder than he had done at all; that he lay for the space of half an hour or more in great strugglings and agonies, and then came quite to himself, and recovered his speech, and told them what things he had seen, and desiring the minister of the place to be fetched to him, who was accordingly sent for, and soon repeated to them who enquired how he did, upon several of the neighbours, master, Mr. Thomas Eades, and which he probably he light-headed, asked him several questions, and whether he knew those who were in the room, he might ask him the name of each particular person; and finding him to be thoroughly sensible, and that he gave rational answers to all he asked him, he began (like a truly pious divine), talking to him in a more serious manner, telling him how happy a thing it was that God, through his great mercy and goodness, had not taken him away in his sins, exhorting him to place his faith and confidence in Jesus Christ (and not in his own works), for that it was through and by His blood he must be saved; for unless he was washed clean in His blood he could not enter into the kingdom of heaven, for no unclean thing could enter there. After some further visitation went to discourse, the minister and all who were present Christian prayers with him, and then left him to take some repose. The next day but one, this worthy divine visited him again, and enquired how he was, to which he replied, he was much easier in his mind, but abhorred himself for his sins, and could not himself to pieces that he had not had a sense of them.

Any other times was he visited by this clergyman, who in his visits instructed and exhorted him by religious conversation to amendment of life and faith in Christ Jesus, and about a fortnight's time he was despaired of, at which time over, so that his life was overwhelmed him with horror, for the sinfulness of his sins overwhelmed him with horror, for he continually begging every person who came into

to pray with and for him; but during all the continuance of his fever (though he was sometimes light-headed), he saw anything of what he had done before, which is more probable that it did not then proceed from the disordered imagination, for if it had, it is certain something of the same nature would have happened during his fever, more especially as his whole mind and had been entirely fixed ever since on what he then

some time, as it pleased God, the violence of the fever abated, so that he has been able to go about and work his business, though he still continues in a weak condition. He has ever since lived a regular, sober, Christian life, avoiding all loose and unprofitable company, not being able to utter any profane discourse or oaths from the mouths of his servants without the greatest uneasiness, and even reproving them for it. He daily bewails his evil deeds, and is leading a pious and steady life.

*of Bacon's Apparition to Lord Middleton, as related by
Mr. Aubrey.*

William Dugdale informed several gentlemen that Major-General Middleton, afterwards created Lord, went into the Highlands of Scotland, to endeavour to make a party for King Charles I. An old gentleman, that was second-sighted, met him and told him that his attempt, though laudable, would not be successful; and that, besides, they would put the king to death; and that several other attempts would be made, but all in vain, but that his son would come in, although it would not long first, and should at last be restored. This nobleman had a great friendship with the Laird Bocconi, and they made an agreement, that the first of them that died should appear to the other in extremity. It happened that the Lord Middleton was taken prisoner at the battle of Worcester, and sent to London. While he was confined in the Tower, under the bolts, one day in the morning, lying pensive in his bed, Bocconi appeared to him. My Lord Middleton asked him if he were dead or alive? He replied, that he was dead, and had been so many years, but that he was come to revive his friends, for that in a very short time, within three days, he would escape: this fell out as it was foretold, and he did so, in his wife's clothes. When he had performed his message, he lightly tripped about the room, like a vapour, then gathered up and vanished.

This account Sir William Dugdale had from the Bishop of Edinburgh, who had inserted it in his *Miscellanies*, which is now deposited, with other books, in the Museum at Oxford.

*The Apparition of a Gentleman to the late Rev. and learned
Dr. Scott, on account of an original deed belonging to
his grandson's estate.*

The doctor was sitting alone by the fire, either in his study or in his parlour, in Broad Street, where he lived, and reading a book, his door being fast shut and locked; he was well assured there was nobody in the room but himself, when accidentally raising his head a little, he was exceedingly surprised to see sitting in an elbow chair, at the other side of the fireplace or chimney, an ancient grave gentleman in a black velvet gown, a long wig, and looking with a pleasing countenance towards the doctor as if just going to speak.

The doctor, as we may reasonably suppose, was greatly surprised at the sight of him, and indeed the seeing him as sitting in the chair was the most likely to be surprising; because, the doctor knowing the door to be locked, and then seeing a man sitting in the chair, he must immediately and at first sight conclude him to be a spirit, or apparition, or devil, call it as you will. Had he seen him come in at the door, he might at first have supposed him to be really a gentleman come to speak with him, and might think he had omitted fastening the door, as he intended to have done.

The doctor appeared in great disorder at the sight, as he acknowledged to those whom he told the story, and from whom, says my author, I received this account, with very little remove of hands between.

The spectre, it seems, began, for the doctor had not courage at first, as he said, to speak to it; I say the spectre or apparition spoke first, and desired the doctor not to be frightened, nor to be surprised, for that he would not do him any hurt; but that he came to him upon a matter of great importance to an injured family, which was in great danger of being ruined; and though he (the doctor) was a stranger to the family, yet knowing him to be a man of integrity, he had pitched upon him to do an act of very great charity, as well as justice; and that he could depend upon him for a punctual performance.

The doctor was not at first composed enough to receive the introduction of the business with a due attention, but seemed rather inclined to get out of the room if he could, and once or twice made some attempt to knock for some of the family

come up, at which the apparition appeared a little dis-
 eased.

But it seems he need not; for, as the doctor said, he had power to go out of the room if he had been next the door, to knock for help if any had been at hand.

But here the apparition, seeing the doctor still in confusion, sired him again to compose himself, for he would not do the least injury, or offer anything to make him uneasy; he desired that he would give him leave to deliver the business he came about, which, when he had heard, perhaps he would see less cause to be surprised or apprehensive than he now.

By this time, and by the calm way of discourse above mentioned, the doctor recovered himself so much, though not in any kind of composure, as to speak.

"In the name of God," says the doctor, "what art thou?"

"I desired you would not be frightened," said the apparition to him again; "I am a stranger to you, and if I tell you my name, you do not know it, but you may do the business without enquiring."

The doctor continued discomposed and uneasy, and said nothing for some time.

The apparition spoke again to him not to be surprised, and answered only for answer the old ignorant question, "In the name of God, who art thou?"

Upon this, the spectre seemed displeased, as if the doctor had not treated him with respect; and expostulated a little with him, telling him he could have terrified him into a compliance, but he chose to come calmly and quietly to him; and did some other discourses, so civil and obliging, that by this time he began to be a little more familiar, and at length the doctor asked, "What is it you would have with me?"

At this, the apparition, as if gratified with the question, began his story thus:—

I lived in the county of Somerset, where I left a very good estate, which my grandson enjoys at this time. But he was seduced for the possession by my two nephews, the sons of my younger brother."

Here he gave his own name, the name of his younger brother; and the names of his two nephews; but I am not allowed to publish the names in this relation, nor might it be proper for many reasons.

The doctor then interrupted, and asked him how long the grandson had been in possession of the estate; which he told was seven years, intimating that he had been so long dead.

Then he went on, and told him, that his nephews would be too hard for his grandson in the suit, and would deprive him of the mansion house and estate, so that he would be in danger of being entirely ruined, and his family reduced.

Still the doctor could not see into the matter, or what he could do to remedy the evil that threatened the family, and, therefore, asked him some questions, for now they began to be a little better acquainted than at first.

Says the doctor, "and what am I able to do in it if the law be against him?"

"Why", says the spectre, "it is not that the nephews have any right; but the grand deed of settlement, being the conveyance of the inheritance, is lost; and, for want of that deed, they will not be able to make out their title to the estate."

"Well", says the doctor, "and still what can I do in the case?"

"Why", says the spectre, "if you will go down to my grandson's house, and take such persons with you as you can trust, I will give you such instructions as that you shall find out the deed or settlement, which lies concealed in a place where I put it with my own hands, and where you shall direct my grandson to take it out in your presence."

"But why, then, can you not direct your grandson himself to do this?" says the doctor.

"Ask me not about that", says the apparition; "there are divers reasons which you may know hereafter. I can depend upon your honesty in it; in the meantime, and you may so dispose of matters, that you shall have your expenses paid you, and be handsomely allowed for your trouble."

After this discourse, and several other expostulations (for the doctor was not easily prevailed upon to go, till the spectre seemed to look angrily, and even to threaten him for refusing), he did at last promise to go.

Having obtained a promise of him, he told him he might let his grandson know that he had formerly conversed with his grandfather (but not how lately, or in what manner), and ask to see the house; and that in such an upper room, or loft, he should see a deal of old lumber, old coffers, old chests, and such things as were out of fashion now, thrown by, and piled up one upon another, to make room for fashionable furniture, cabinets, chests of drawers, and the like.

That, in such a particular corner, was such a certain old chest, with an old broken lock upon it, and a key in it, which could neither be turned in the lock, or pulled out. "In

that chest", says he, "and in that place, lies the grand deed or charter of the estate, which conveys the inheritance, and without which the family will be turned out of doors."

After this discourse, the doctor promised to go down into the country and dispatch this important commission. The apparition, putting on a very pleasant and smiling aspect, thanked him, and disappeared.

After some days, and within the time limited by the proposal of the spectre, the doctor went down accordingly into Somersetshire, and finding the gentleman's house very readily, by the direction, knocked at the door, and asked if he was at home; and, after being told he was, and the servants informing their master it was a clergyman, the gentleman came to the door, and very courteously invited him in.

After the doctor had been there some time, he observed the gentleman received him with unexpected civility, though a stranger, and without business. They entered upon many friendly discourses, and the doctor pretended to have heard much of the family (as so indeed he had), and of his grandfather; "from whom, sir", says he, "I perceive the estate more immediately descends to yourself".

"Aye", says the gentleman, and shook his head, "my father died young, and my grandfather has left things so confused, that for want of one principal writing, which is not yet come to hand, I have met with a great deal of trouble from a couple of cousins, my grandfather's brother's children, who have put me to very great expenses about it". And with that the doctor seemed a little inquisitive.

"But I hope you have got over it, sir?" says he.

"No, truly", says the gentleman, "to be so open with you, we shall never get quite over it, unless we can find this old deed; which, however, I hope we shall find, for I intend to make a general search after it."

"I wish with all my heart you may find it, sir," says the doctor.

"I don't doubt but we shall; I had a strange dream about it last night," says the gentleman.

"A dream about the writing!" says the doctor; "I hope it was that you should find it then."

"I dreamed", says the other, "that a strange gentleman came to me that I had never seen in my life and helped me to look for it. I don't know but you are the man."

"I should be very glad to be the man, I'm sure", says the doctor.

"Nay", says the gentleman, "you may be the man to help me to look after it."

"Aye, sir", says the doctor, "I may help you to look after it, indeed, and I'll do that with all my heart; but I would much rather be the man that should help you to find it. Pray, when do you intend to search?"

"To-morrow", says the gentleman, "I have appointed to do it."

"But", says the doctor, "in what manner do you intend to search?"

"Why", replies the gentleman, "it is all our opinions that my grandfather was so very much concerned to preserve this writing, and had so much jealousy that some that were about him would take it from him if they could, that he hid it in some secret place; and I am resolved to pull half the house down but I'll find it, if it is above ground."

"Truly," says the doctor, "he may have hid it, so that you may pull the whole house down before you find it, and perhaps not then. I have known such things utterly lost by the very care taken to preserve them."

"If it was made of something the fire would not destroy," says the gentleman, "I would burn the house down, but I would find it."

"I suppose you have searched all the old gentleman's chests, and trunks, and coffers, over and over," says the doctor.

"Ay," says the gentleman, "and turned them all inside outward, and there they lay in a heap up in a great loft, or garret, with nothing in them; nay, we knocked three or four of them in pieces to search for private drawers, and then I burnt them for anger, though they were fine old cypress chests, that cost money enough when they were in fashion."

"I am sorry you burnt them," says the doctor.

"Nay," says the gentleman, "I did not burn a scrap of them till they were all split to pieces, and it was not possible there could be anything there."

This made the doctor a little easy, for he began to be surprised when he told him "he had split some of them, and burnt them."

"Well," says the doctor, "if I cannot do you any service in your search, I will come to see you again to-morrow, and wait upon you during it with my best good wishes."

"Nay," says the gentleman, "I don't design to part with you, since you are so kind to offer me your help; you shall stay all night then, and be at the first of it."

The doctor had now gained his point, so far as to make

himself acquainted and desirable in the house, and to have a kind of intimacy; so that though he made as if he would go, he did not want many entreaties to make him stay; therefore he consented to lay in the house all night.

A little before evening, the gentleman asked him to take a walk in the park; but he put it off with a jest, "I had rather, sir," said he, smiling, "you'd let me see this fine old mansion house, that is to be demolished to-morrow; methinks I'd fain see the house once, before you pull it down."

"With all my heart," says the gentleman. So he took him immediately upstairs, showed him all the best apartments, and all his fine furniture and pictures; and coming to the head of the staircase, where they came up, offered to go down again.

"But, sir," says the doctor, "shall we not go up higher?"

"There is nothing there," says he, "but garrets and old lofts, full of rubbish, and a place to go out in the turret, and the clock-house."

"O, let me see it all, now we are going," says the doctor; "I love to see the old lofty towers and turrets, the magnificence of our ancestors, though they are out of fashion now: pray let us see all now."

"Why, 't will tire you," says the gentleman.

"No, no," says the doctor, "if it don't tire you that have seen it so often, it won't tire me, I assure you; pray let us go up." So away the gentleman goes, and the doctor after him.

After they had rambled over the wild part of this large house, I need not describe, he passed by a great room, the door of which was open, and in it a great deal of lumber. "And what place is this, pray?" says the doctor, "but not offering to go in.

"O! that's the room," says the gentleman, softly, because there was a servant attending them; that's the room I told you of, where all the rubbish lay—the chests, coffers, and trunks; look there, see how they are piled up, one upon another, almost to the ceiling."

With this the doctor goes and looks about him; for this was the place he was directed to, and which he went to see. He was not in the room two minutes, but he found everything just as the spectre in London had described; he went directly to the pile he had been told of, and fixed his eye upon the very chest with the old rusty lock upon it, with the key in it, which would neither turn round or come out.

"On my word, sir," says the doctor, "you have taken pains enough if you have rummaged all these drawers, chests, and coffers, and everything that may have been in them."

"Indeed, sir," says the gentleman "I have emptied every one of them myself, and looked over all the old musty writings one by one; with some help, indeed; but they every one passed through my hand, and under my eye."

"Well, sir," says the doctor, "I see you have been in earnest, and I find the thing is of great consequence to you; I have a strange fancy come into my head this very moment; will you gratify my curiosity with opening and emptying one small chest or coffer that I have cast my eye upon? There may be nothing in it: you are satisfied, I believe, that I was never here before, yet I have a strange notion there are some private places in it, which you have not found—perhaps there may be nothing in them when they are found."

The gentleman, looking at the chest, said, smiling, "I remember opening it very well;" and turning to his servant, "Will," says he, "don't you remember that chest?" "Yes, sir," says Will, "very well; I remember you were so weary, you sat down upon the chest when everything was out of it; you clapped down the lid, and sat down, and sent me to my lady to bring you a drachm of citron; you said you was ready to faint."

"Well, sir, it is only a fancy of mine, and very likely to have nothing in it."

"No matter for that," says the gentleman, "you shall see it turned bottom up again, before your face, and so you shall all the rest, if you do but speak the word."

"Well, sir," says the doctor, "if you will oblige me with this one, I will trouble you no further."

Immediately the gentleman causes the coffer to be dragged out and opened; for it could not be locked, the key would neither lock it nor unlock it. When the papers were all out, the doctor, turning his face another way, as if he would look among the papers, but taking little or no notice of the chest, stooped down, and as if supporting himself with his cane, strikes his cane into the chest, but snatched it out again hastily, as if it had been a mistake, and turning to the chest, he claps the lid of it down, and sits down upon it, as if he was weary too.

However, he takes an opportunity to speak to the gentleman softly, to send away his man a moment; "for I would speak a word or two with you, sir," says he, "out of his hearing;" and then recollecting himself, continued aloud, "cannot you send for a hammer and a chisel?"

"Yes, sir," say the gentleman; "go, Will, fetch a hammer and chisel."

As soon as Will was gone, "Now, sir," says he, "let me say a bold word to you, I have found your writing; I have found your grand deed of settlement; I'll lay you a hundred guineas I have it in this coffer."

The gentleman takes up the lid again, handles the chest, looks over every part of it, but could see nothing; he is confounded and amazed. "What do you mean?" says he to the doctor, "you have no unusual art, I hope, no conjuring in hand, here is nothing but an empty coffer."

"Not I, upon my word," says the doctor, "I am no magician, no cunning man, I abhor it; but I tell you again, the writing is in this coffer."

The gentleman knocks, and calls, as if he was frightened, for his man with the hammer, but the doctor sat composed again upon the lid of the coffer.

At last up comes the man with the hammer and chisel, and the doctor goes to work with the chest, knocks upon the flat of the bottom. "Hark!" says he, "don't you hear it, sir? don't you hear it, plainly?"

"Hear what?" says the gentleman; "I don't understand you, indeed."

"Why, the chest has a double bottom, sir, a false bottom, sir," says the doctor; "don't you hear it sound hollow?"

In a word, they immediately split the inner bottom open, and there lay the parchment spread abroad flat on the whole breadth of the bottom of the trunk, as a quire of paper is laid on the flat of a drawer.

It is impossible for me to describe the joy and surprise of the gentleman, and soon after of the whole family; for the gentleman sent for his lady, and two of his daughters, up into the garret, among all the rubbish, to see, not the writing only, but the place where it was found, and the manner how.

You may easily suppose the doctor was caressed with uncommon civilities in the family, and sent up (after about a week's stay) in the gentleman's own coach to London. I do not remember whether he disclosed the secret to the gentleman or no; I mean the secret of the apparition, by which the place where the writing was to be found was discovered to him, and who obliged him to come down on purpose to find it; I say I do not remember that part, neither is it material. As far as I have had the story related, so far I have handed it forward; and I have the truth of it affirmed in such a manner that I cannot doubt it.

for him ; and, for the gaining him credit, he would tell him two or three particulars, which he charged him never to mention to any person but the duke himself. And he should no sooner hear them than he should believe all the rest he should say ; and so, repeating his threats, he left him.

In the morning, the poor man, more confirmed by the last appearance, made his journey to London, where the court then was. He was very well known by Sir Ralph Freeman, one of the masters of requests, who had married a lady that was nearly allied to the duke, and was himself well received by him. To him this man went, and though he did not acquaint him with all his particulars, he said enough to let him know there was something extraordinary in it ; and the knowledge he had of the sobriety and discretion of the man made the more impression on him. He desired that, by his means, he might be brought to the duke in such a place, and in such a manner as should be thought fit, affirming that he had much to say to him, and of a nature as would require much privacy, and some time and patience in the hearing.

Sir Ralph promised that he would speak first to the duke of him, and then he should understand his pleasure ; and, accordingly, the first opportunity, he did inform him of the reputation and honesty of the man, and then what he desired, and what he knew of the matter.

The duke, according to his usual openness and condescension, told him that he was the next day early to hunt with the king ; that his horses should attend him at Lambeth Bridge, where he should land by five of the clock in the morning ; and if the man attended him there at that hour, he would walk and speak with him as long as should be necessary.

Sir Ralph carried the man with him the next morning, and presented him to the duke at his landing, who received him courteously, and walked aside in conference near an hour ; none but his own servants being at that hour in the place, and they and Sir Ralph at such a distance that they could not hear a word, though the duke sometimes spoke loud and with great commotion, which Sir Ralph the more easily observed and perceived, because he kept his eyes always fixed upon the duke, having procured the conference upon somewhat he knew was very extraordinary.

The man told him in his return over the water that when he mentioned those particulars that was to gain him credit (the substance whereof he said he durst not impart unto him), the duke's colour changed, and he swore he could come at that knowledge only by the devil ; for that those particulars

only known to himself and to one person more, who, he sure, would never speak of it.

How strongly does this confirm the opinion that the soul, when departed, has a knowledge of the actions of the living, willing to do any office for their good if permitted.

The duke pursued his purpose of hunting, but was observed to ride all the morning with great pensiveness and in deep thought, without any delight in the exercise he was upon; and, before the morning was spent, left the field, and alighted at his mother's lodgings in Whitehall, with whom he was shut up the space of two or three hours, the noise of their discourse frequently reaching the ears of those who attended in the next rooms. And when the duke left her his countenance appeared full of trouble, with a mixture of anger; a countenance that was never before observed in him in any conversation with her, towards whom he had a profound reverence; and the Countess herself (for though she was married to a private gentleman, Sir Thomas Compton, she had been created Countess of Buckingham shortly after her son had first assumed that title) was, at the duke's leaving her, found overwhelmed in tears, and in the highest agony imaginable.

Whatever there was of all this, it is a notorious truth that, when the news of the duke's murder, which happened within a few months after, was brought to his mother, she seemed not in the least degree surprised, but received it as if she had foreseen it; nor did afterwards express such a degree of sorrow as was expected from such a mother for the loss of such a son.

This story is related, with some little circumstantial difference, by several considerable authors, who all seem to agree in the most material parts of it. *Vide Baker's Chronicle.*

Fame, though with some privacy, says, that the secret token was an incestuous breach of modesty between the duke and a certain lady too nearly related to him, which it surprised the duke to hear of; and that as he thought he had good reasons to be sure the lady would not tell it of herself, so he thought none but the devil could tell it besides her, and this astonished him, so that he was very far from receiving the man slightly, or laughing at his message.

A considerable time before this happened, Sir Clement Throckmorton dreamed that an assassin would kill his grace, therefore he took the first opportunity to advise him to wear a privy coat; the duke thanked him for his counsel very kindly, but gave him this answer, that he thought a coat of mail would signify little in a popular commotion, and from any

single person he apprehended no danger. *Relique Wotton*, p. 144.

This relation is recorded by three different authors, viz., Mr. Lilly, the astrologer, in a work of his; Lord Clarendon's *History of England*; and Mr. Baker's *Chronicle*. It is also mentioned by Mr. Flavel in his treatise on the soul.

A lady of fortune, whose estates lie in Carnarvonshire and Anglesey, the widow of one of my oldest and most valued friends, in a recent letter writes as follows:—"Do you not find the Welsh all, more or less, gifted with a mental electricity (if there is such a thing) that gives such a sympathy of feeling, often constituting almost second sight? I have known so many cases of it."

The night that the Royal Charter went down, or rather struck on the Moelfra Rocks—an old man, who was prevented from sleeping by the terrific storm, found himself suddenly as it were, compelled to get up and go through the raging tempest, on to the cliffs, and in the bright moonlight he saw that large ship on those terrible rocks, and clinging to some part of it he saw his son, who had been absent for years; and his son saw him, for, stretching out his arms, he called out—"Fy Nhâd fy Nhâd"—when a wave broke over the ship, washing him overboard, and he was drowned, as were so many next morning, when the ship broke up. The distant-working spirit-power of the son evidently acted on the father, and by a powerful attraction led him to the edge of the cliffs, to see his son before he was drowned.

"Omniem crede diem tibi diluxisse supremam."

The following story is so very similar to this last one, that I feel tempted to give it here. In the beginning of October 1869, being then in the Zouaves, I had obtained leave of absence from my regiment on account of illness, and was staying at a watering-place on the coast, called Ardenza, a little to the south of Spezzia. One Sunday night, after vespers, I told my servant that I felt so much better, that I would stay there for another month, and that he might go home to Florence for a week to see his father and mother, to whom he was greatly attached, and whom he had not seen for some years. I then went to bed, leaving my poor man greatly delighted with the thoughts of going home. However, according to the old saying, "We can choose good or evil," but as to controlling our circumstances, it is utterly out of our power. I awoke suddenly at

5 o'clock the next morning (Monday), and without any reason whatever, jumped up, rang my bell, and told Gulielmo to pack up instantly, to pay the bill, and order a cab to go to the station to catch the first train, so as to get to Rome that night, a distance of about 400 miles. My man was, of course, dreadfully disappointed, but we fortunately caught the train, which took us through the most charming scenery, and more or less by the shore of that lovely sea, to Civita Vecchia, where we had to change for Rome, where we arrived late at night. I must here remark, that the autumn is the most unhealthy part of the year to stay in Rome. There was scarcely an inhabitant who could get away, or a soldier left in the city. On my arrival at the hotel, and after having got some dinner, it first suddenly struck me, for what cause on earth had I come to Rome? I had no reason, that I was aware of, and I was certain that there was nobody there that I knew. However, not knowing what to do, I made up my mind to go to my barracks, near the Ponte S. Angelo, to see whether or not there might possibly be some one left behind there that I might know; so, on my arrival, I asked for a friend of mine, George B——, whom I had known for some years. I was told that he was on the frontier, and would not be back till Christmas; but if I went to the English Club, I might hear more about him. Accordingly, the next morning I went there, and on my asking for Mr. George B——, received the same answer. Not knowing what to do, and repenting of my sudden rashness and folly, in coming without any reason that I could account for, to Rome, I made up my mind to go by the next train to Naples. I was proceeding along the corridor to go out, when who should I see standing in the doorway but the very man, George B——, who had just arrived in Rome from Monte Rotundo, to get some guns and ammunition. He was (and is) a tall and very delicate man, not fit for any laborious work. As soon as he saw me he turned very pale, and exclaimed, "O God! Sir, I thought that you were in England; what causes you to come here now?" As he appeared to be very much overcome and astonished, I asked him why he was so surprised at seeing me? When he replied, "On Sunday night, Sir, I went to bed in the barrack-room as usual, and I was thinking of my family, and my old friend in England, but not more so than usual, for I am always thinking of them; presently I went to sleep, but I do not know anything of what I dreamed about; but early on Monday morning I was awakened by finding myself sitting up in bed, and calling upon you, with my fists clenched, to come here, and here

this? I feel, and I know for a certainty, notwithstanding all that you say to the contrary, that I am a relation of that young lady's;" and her aunt as constantly told her to drive all such presumptuous thoughts out of her head. On the third night she got so much worse, that to sooth her mind, and thinking she might not live, her aunt said to her, "Well, my dear, I will now tell you, that all that you believed to be the cause of your illness is perfectly true. That young lady is your seventh cousin." After hearing this, she appeared to be greatly relieved, and fell off to sleep. The next morning she awoke about five o'clock, and told her aunt that the young lady was then dying, and that she would not be buried at Rhiwabon, but that her body would be brought to Llangurig, for during the night she had seen the Dyrchiolaeth, *i.e.*, the funeral procession. She then minutely described the funeral, the number of persons that would come with it, and one gentleman in particular she described by a certain spot or mark on his face, the late M. Davies Williams, Esq., of Cwm Cynfelyn. About a few hours afterwards, a messenger arrived at Llangurig, to order the passing bell to toll, as my poor sister had just departed. My sister, who was born at Plâs Madog, died on the 11th of August, in the above-named year, and was buried at Llangurig, as the young woman said she would be, and all happened exactly as she saw and described it.

"Millions of spirits walk the world unseen,
Both when we wake, and when we sleep;
These execute their airy purposes,
And works of love or enmity fulfil."

Milton.

I have attended many death-beds myself, both of the good and bad, and have almost invariably found that their departed friends and companions assembled round the bed of the dying one. Many sick nurses have also told me the same thing, and have heard the invalids conversing with their visitors. I also have witnessed and heard the same thing on several occasions. Where, then, are the departed spirits of those who are so constantly watching over us?

A valued friend of mine, who has assisted me greatly in the kindest possible manner in giving me much valuable information for my work, Mrs. Jones Parry of

where. And this can only be done by our to amend and the prayers of their therefore, a good and holy thing to pray they may be loosed from the chain of binds them down, as a ship is chained the earth.

THE ORIGIN OF EVIL.

On that mysterious problem, the Origin of evil, said by the Parsees to have taught that but not on that account opposing—principles which he calls 'Twins', were inherent in him but were set in action by Him, as His duty of maintaining the continuity of the universe was constructive, the other destructive, created, moulded, and fashioned, while the first composed and disintegrated, but only to compose. There could be no life without death, no good without evil." Such opposites appeared to be part of some eternal and immutable law of cosmic antagonism was between the resulting evil brought about by the free agent man, and his own free will and election.² As we read in the Bible, "I am the Lord, and I create light and darkness: I create peace and *create evil*: I, the Lord, do all these

I show you truth! Lower than hell,
Higher than heaven, outside the utmost stars,
Than Brahm doth dwell.

Beginning, and without an end,
Once eternal and as surety sure;
A power which moves to good,
Whose laws endure.

Ahriman.

Century, Jan. 1881, p. 170.

6, 7. Ezekiel xiv, 9; xx, 25. See also Numbers, 10.

Plâs Tref Gaian and Aberdunant, remarks, "The Welsh have stronger perceptive powers, and dream far more vividly than the English. Their hands mostly have the delicate, shapely proportions of imaginative natures, such as would make us believe that the influence of the stars survived in them; though the belief in the creed and knowledge of Zoroaster and the Magi, with regard to planetary influences, has passed away here, yet it still exists as strongly as ever in the East."

The moral condition of the wicked man must be very much the same after death as it was at the time of his departure from this life, nothing having intervened to alter it. He has left behind him his outward fleshly covering, and in his inner man has passed into another sphere; but with whatever sense of unrelieved guilt he has made the passage, he must remain loaded as he enters upon the new scene to which he has been transferred; the guilt attaching to the inner man, and not embracing the fleshly garment he has cast off and abandoned, to be dissolved into its elementary particles in the grave. It is time that the world should give attention to the gospel of humanity, founded upon the true perceptions and necessities of their souls, wherein their Maker is their friend, equally in the life to come as He confessedly is in this life; wherein there is the recognition of something in every man upon which He can act for their ultimate good; and wherein there is the certainty that He who has undertaken for them will not withdraw His hand until He has accomplished His work, and brought all His creatures to the recognition of Himself and a willing conformity to Him in all things. It is, therefore, a good and holy thing to pray for those who have passed away, that they may be loosed from the burden of their sins, so that they may reach a higher and brighter region. For the heavy weight of their guilt will chain them down to the earth, where their affections are, or where they have committed evil deeds, till they are released by prayer and penance from the load that binds them down, and prevents their rising

in their proper sphere. And this can only be done by their own endeavour to amend and the prayers of their living souls. It is, therefore, a good and holy thing to pray for the dead, that they may be loosed from the chain of matter which binds them down, as a ship is chained to the earth.

THE ORIGIN OF EVIL.

In regard to that mysterious problem, the Origin of Evil, Zoroaster is said by the Parsees to have taught that Good and Evil are co-existent—but not on that account opposing—principles or forces, which he calls ‘Twins’, were inherent in Nature, and were set in action by Him, as His divine mode of maintaining the continuity of the world. The one was constructive, the other destructive. One created, moulded, and fashioned, while the other decomposed and disintegrated, but only to co-operate with the former in the production of new energy. There could be no life without death, and no death without evil.” Such opposites appeared to be ordained by some eternal and immutable law of conservation.

The only antagonism was between the resulting Good and evil,¹ brought about by the free agent man, according to his own free will and election.² And again, we read in the Bible, “I am the Lord, and there is none else. I form the light and create darkness: I give peace, and *create evil*: I, the Lord, do all these things.”³

Behold, I show you truth ! Lower than hell,
Higher than heaven, outside the utmost stars,
Farther than Brahm doth dwell.

‘ Before beginning, and without an end,
As space eternal and as surety sure ;
Is fixed a power which moves to good,
Only its laws endure.

mazd and Ahriman.

Nineteenth Century, Jan. 1881, p. 170.

Isaiah xlv, 6, 7. Ezekiel xiv, 9 ; xx, 25. See also Numbers, 3, 35 to 40.

L. I.

"Out of the dark it wrought the heart of man,
 Out of dull shells the pheasant's pencilled neck ;
 Ever at toil, it brings to loveliness
 All ancient wrath and wreck.

"It slayeth and it saveth, nowise moved,
 Except unto the working out of doom ;
 Its threads are Love and Light, and Death and Pain
 The shuttles of its loom."¹

That these statements are incontestably true, we may be perfectly certain by what we learn from the study of geology, for—"from whatever point we contemplate the history of the earth, the instability of the conditions—whether mechanical, biological, or climatic—to which it has been subjected, stands forth prominently. The story is simply that of changes wrought by instruments employed over and over again in building up and pulling down every portion of the fabric, to rear a yet more perfect structure upon the ruins—more clearly indicative of the force of the Creative impulse, and ever tending towards the production of new phases of life."²

"From the stratified rocks we learn the marvellous history of life. They are the records, which nothing can falsify, of a steady progress under eternal laws from lower to higher forms of being. They tell us that the earth has been the scene of life and death, pain and pleasure, for incalculable ages. The plan has ever been the same—immutable as the laws of matter—but it has been expanded by gradations, always, as far as we can judge, tending to a higher order of things: Geology teaches us in unmistakable language that the land and water have changed places repeatedly, that continents have sunk, that oceans have been filled up, that both inorganic and organic rocks have been raised into mountain chains, that there has been a long succession of forms of life appearing and disappearing through cycles of time, whose vastness we cannot fully comprehend.

¹ Edwin Arnold, *The Light of Asia*.

² *Chapters from the Physical History of the Earth*, by Nichols. (Kegan Paul and Co., London.) Price five shillings.

ions are, or where they have committed evil
 they are released by prayer and penance from
 hat binds them down, and prevents their rising

Thousands of years must be as seconds of time to him who would compute the earth's age, and whole species and genera of plants and animals are but as so many finely graduated marks on the great scale of life-duration."¹ Dr. Charles Darwin, in his work on *The Origin of Species*, says: "When I view all beings, not as special creations, but as the lineal descendants of some few beings which lived long before the first bed of the Cambrian was deposited, they seem to me to become ennobled. As all the living forms of life are the lineal descendants of those which lived before the Cambrian epoch, we may feel certain that the ordinary succession by generation has never once been broken, and that no cataclysm has desolated the world. There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one; and that whilst this planet has gone cycling on, according to the fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved."

"The series of diverse forms which every individual of a species passes through from the earliest dawn of its existence is simply a short and rapid recapitulation of the series of specific multiple forms through which its progenitors have passed, the ancestors of the existing species throughout the enormous duration of the geological periods;² and for innumerable ages after his first appearance on earth, man led the life of a wild beast, but after having discovered the use of fire, he gradually arrived at the state of civilisation, in which he exists at the present time. From certain calculations Professor S. Haughton has arrived at the conclusion that the whole of geological time is represented by a minimum period of 200,000,000 years."

A human skeleton has been discovered beneath four strata of forest growths in the delta of the Mississippi, by Dr. Dowler, who, from an examination of all the

¹ Chapters from the *Physical History of the Earth*.

² Hæckel, *Origin of Man*.

circumstances, concludes that 50,000 years have passed away since that man lived on the earth.¹ Remains of man have been found in caves and breccias, with implements of stone, bone, and horn, of the Palæolithic period, during the Pleistocene epoch.

The ancestors of the British dog first made their appearance here, in the lower Pleistocene era, along with elephants and oxen. They were unknown to the cave men, but their remains appear in the Neolithic age. Professor Owen, in his *British Fossil Mammals*, ascribes certain canine bones discovered in a British bone cave to *canis familiaris*, and these are probably the earliest authentic remains of the British dog.

After the conquest of Britain by the Romans (see p. 51), dogs are frequently found represented on the Romano-Keltic pottery of Britain, especially on the Durobrivan ware. These dogs commonly fall under one or two types. They are large and fierce, like our present bull dogs and mastiffs, or they resemble a fleet, slender, hunting dog, such as our greyhound. Strabo, who lived in the time of Cæsar, after speaking as the latter did of the numerous herds of cattle to be seen in Britain, adds that "hides, slaves, and dogs of good breeding, useful for hunting, are exported from it. The Kelts also use these and the dogs of their own lands for warlike purposes."² The dogs on the lands must have been sheep dogs, who also then, as now, looked after the cattle.

Gratius Faliscus, who wrote a poem on dogs, and who is supposed to have lived in the Augustan age, as he is mentioned by Ovid, thus speaks of the British hound :—

" Quid freta si Morinûm, dubio refluentia ponto,
Veneris atque ipsos libeat penetrare Britannos ?
O quanta est merces, et quantum impendia supra !
Si non ad speciem mentiturosque decores

¹ See an account of the formation of the Deltas of the Mississippi and other rivers, by Draper, *Conflict of Religion and Science* (Kegan Paul and Co.).

² See *Monumenta Historica Britannica*, 1848, vol. i, p. 141.

are, or where they have committed sin
by are released by prayer and penance from
binds them down, and prevents their rising

Protinus : hæc una est catulis jactura Britannis,
 Ad magnum cum venit opus, promendaque virtus,
 Et vocat extremo præceps discrimine Mavors,
 Non tunc egregios tantum admirere Molossos."

Nemesianus, a Carthaginian poet, also celebrates the hunting dogs of Britain—

"Sed non Spartanos tantum tantumve Molossos
 Pascendum catulos, divisa Britannia mittit
 Veloces, nostrique orbis venatibus aptos."¹

Claudian, who lived about A.D. 400, writing about British dogs, speaks of the Molossus "hunting with tender nose", and again of the "immortal Molossus barking amid the thick mists surrounding the mountain tops". In the end of the sixth century, however, we find King Brochmael Ysgythrawg hunting the hare with "*little dogs*" (see p. 12). Oppian who lived about 140, says, "There is a certain kind of whelps, apt for tracking game, but of small power; little in size, but worthy of much song; these the fierce tribes of painted Britons rear, and they are known particularly as *agassei*. In point of size they resemble those good-for-nothing dainty household pets, lap-dogs; round in shape, with very little flesh on their bones, covered with shaggy hair, slow of vision, but armed on their feet with cruel claws, and sharply provided with many poisonous canine teeth. For its scenting powers, however, the *agasseus* is chiefly renowned, and it is excellent at tracking, since it is very skilled to discover the least footprint of any running game, and even to mark the very taint of its quarry in the air."² The *Agassei*, therefore, were probably the identical dogs that the king was hunting with when the hare fled for refuge to the Virgin Monacella, at Pennant Melangell. Is this breed extinct, or may it not be represented at the present time by the Skye terrier?

¹ Nemesianus, *Cynegeticon*, v. 123.

² Oppian, *Cynegeticon*, i, 463.

TRANSMIGRATION OF SOULS.

I have stated, at page 52, that the Druids believed in the transmigration of souls. Many persons believe that Buddhism teaches this doctrine, but Mr. T. W. Rhys Davids, in his *Buddhist Birth Stories*,¹ has done his best to correct this misconception, and points out that what it really does teach "would be better summarized as the Transmigration of Character" (p. lxxv). When a man dies, the elements of his body, and with it the whole organization of his consciousness, are dissolved and disappear. "The only thing which continues to exist when a man dies is his *Karma*, the result of his words, and thoughts, and deeds (literally his 'doing')". Out of this there grows a new being, whose condition, habits, and powers, are all determined by the conduct of the individual preceding him in a former birth.²

When one asked Gotama Buddha "What must I do to lay up in store future blessedness?" he replied,

"Ministering to the worthy, doing harm to none,
Always ready to render reverence to whom it is due;
Loving righteousness and righteous conversation,
Ever willing to listen to that which may profit another.
Rejoicing to meditate on the true Law,
And to reflect on the words of Divine Wisdom;
Practising every kind of self-discipline and a pure life,
Always doing good to those around you."³

Gotama or Gautama Buddha lived about five hundred years before Jesus of Nazareth was born.

HUMAN SACRIFICES.

Cæsar informs us that the Druids in Britain, when they wished to propitiate the Deity, offered Him human sacrifices, in a way similar to the practice of those na-

¹ *Buddhist Birth Stories*. Translated by T. W. Rhys Davids (London: Trübner and Co., 1880).

² *Ibid.*

³ "Obligations of the New Testament to Buddhism". Professor J. Estlin Carpenter.—*Nineteenth Century*, December, 1880.

affections are, or where they have committed sin,
till they are released by prayer and penance from
a load that binds them down, and prevents their rising

tions who worshipped Kronos and Baal Moloch. (See p. 52.) From the following interesting narrative, related by Pausanias and other authors, we learn that Zeus Dionysos sometimes also required a human victim to satisfy his vengeance against those sinners who had offended him. "When Caledon was still inhabited, Dionysos had among other priests a certain Coresos, who suffered much trouble through love. He loved, namely, a virgin whose name was Callirrhoë; as much love, however, as he bore to her, as much hatred did she feel towards him, and her mind being immovable either by prayers or presents, he at length sought assistance from Dionysos. Then the Deity listened to his priest, and struck the Caledonians with a severe sickness, and death swept them off. But when they sought aid from the oracle of Dodona, to learn the truth through the doves and the oak, they received the answer that the anger of Dionysos would not abate till Coresos should have sacrificed Callirrhoë to the god, or some one else who would die for her. Nothing remained for the virgin but death; when, however, everything was prepared for the sacrifice, and she was led to the altar ornamented like a consecrated animal, Coresos, following love and not anger, gave his life for his beloved. Now that Callirrhoë saw Coresos dead before her, her mind changed, pity and sorrow seized upon her, and she killed herself close to the fountain at the harbour of Calydon. From her this fountain was called the fountain of Callirrhoë."

Pausanias also tells us, that the sacred oak at Dodona was still green about the year A.D. 180; and his contemporary, Ælius Aristides, speaks of the Dodonian priestesses in a manner which clearly shows that at that time they still prophesied. It appears that it was only in the third century that an Illyrian robber cut down the sacred tree, and the oracle became for ever silent.

From the books of the Old and New Testament we learn that Jehovah required human sacrifices, for in one of them we are told that Jehovah said to Abraham, "Take now thy son, thine only son Isaac, whom thou

lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Abraham immediately prepared to do what the Deity ordered him, which act so pleased Jehovah, that he told Abraham not to kill his son, as he now knew that Abraham feared Him. Out of gratitude, Abraham took a ram that was caught in a thicket by his horns and offered him up to Jehovah as a burnt offering instead of his son. The ram supplied the favourite sacrifice to Zeus Dionysos. (See p. 42.) From the New Testament we learn that Jehovah was so incensed against the wickedness of mankind, that to appease Him, His son, Jesus Christ, offered Himself as a sacrifice on the Cross, and Jehovah accepted this sacrifice of His son as an atonement or satisfaction for the sins of mankind; and the Nicene Creed confirms this by stating that Jesus Christ, "for us men, and for our salvation, came down from heaven, was made man, and was crucified also for us under Pontius Pilate". St. Athanasius also states in his Creed, that Jesus Christ suffered for our salvation, but still that, unless a man believe faithfully the doctrines set forth in this Creed, without doubt he shall perish everlastingly, and cannot be saved.

THE TAIGHEIRM.

It has been stated at page 42, that it is the custom in many parts of France to have bonfires on Midsummer Eve, and to put a number of live cats into a large wicker-basket, and then to throw them into one of the bonfires.

Horst, in his *Deuteroscopy*, tells us that the Highlanders of Scotland were in the habit of sacrificing black cats at the incantation ceremony of the Taigheirm, and these were dedicated to the subterranean gods; or, later to the demons of Christianity. The midnight hour, between Friday and Saturday, was the authentic time for these horrible practices and invocations; and the sacrifice was continued four whole days and nights,



... or where they have committed evil
... released by prayer and penance from
... da them down, and prevents their rising



without the operator taking any nourishment. "After the cats were dedicated to all the devils, and put into a magico-sympathetic condition, by the shameful things done to them, and the agony occasioned to them, one of them was at once put alive upon the spit, and amid terrific howlings, roasted before a slow fire. The moment that the howls of one tortured cat ceased in death, another was put upon the spit, for a minute of interval must not take place if they would control hell; and this continued for the four entire days and nights. If the exorcist could hold it out still longer, and even till his physical powers were absolutely exhausted, he must do so.

"After a certain continuance of the sacrifice, infernal spirits appeared in the shape of black cats. There came continually more and more of these cats; and their howlings, mingled with those roasting on the spit, were terrific. Finally appeared a cat of a monstrous size, with dreadful menaces. When the Taigheirm was complete, the sacrificer demanded of the spirits the reward of his offering, which consisted of various things; as riches, children, food, and clothing. The gift of second sight, which they had not had before, was, however, the usual recompense; and they retained it to the day of their death."

One of the last Taigheirm, according to Horst, was held in the island of Mull. The inhabitants still show the place where Allan Maclean, at that time the incantator and sacrificial priest, stood with his assistant, Lachlain Maclean, both men of a determined and unbending character, of a powerful build of body, and both unmarried. We may here mention that the offering of cats is remarkable, for it was also practised by the ancient Egyptians. Not only in Scotland, but throughout all Europe, cats were sacrificed to the subterranean gods, as a peculiarly effective means of coming into communication with the powers of darkness.

Allan Maclean continued his sacrifice to the fourth day, when he was exhausted both in body and mind, and sunk in a swoon; but, from this day he received the

second-sight to the time of his death, as also did his assistant. In the people, the belief was unshaken, that the second-sight was the natural consequence of celebrating the Taigheirm.

"The infernal spirits appeared, some in the early progress of the sacrifices, in the shape of black cats. The first who appeared during the sacrifice, after they had cast a furious glance at the sacrificer, said—Lachlain Oer, that is 'Injurer of Cats'. Allan, the chief operator, warned Lachlain, whatever he might see or hear, not to waver, but to keep the spit incessantly turning. At length, the cat of monstrous size appeared; and, after it had set up a horrible howl, said to Lachlain Oer, that if he did not cease before their largest brother came, he would never see the face of God. Lachlain answered, that he would not cease till he had finished his work, if all the devils in hell came. At the end of the fourth day, there sat on the end of the beam, in the roof of the barn, a black cat with fire-flaming eyes, and there was heard a terrific howl, quite across the straits of Mull, into Morven." Allan was wholly exhausted on the fourth day, from the horrible apparitions, and could only utter the word "Prosperity". But Lachlain, though the younger, was stronger of spirit, and perfectly self-possessed. He demanded posterity and wealth, and each of them received that which he had asked for. When Allan lay on his death-bed, and his Christian friends pressed round him, and bade him beware of the stratagems of the devil, he replied with great courage, that if Lachlain Oer, who was already dead, and he, had been able a little longer to have carried their weapons, they would have driven Satan himself from his throne, and, at all events, would have caught the best birds in his kingdom.

When the funeral of Allan reached the churchyard, the persons endowed with second-sight saw at some distance Lachlain Oer, standing fully armed at the head of a host of black cats, and every one could perceive the smell of brimstone which streamed from those cats. Allan's effigy, in complete armour, is carved on his tomb, and

ions are, or where they have committed
they are released by prayer and penance from
that binds them down, and prevents their rising



his name is yet linked with the memory of the Taigheirm.

Shortly before that time also, Cameron of Lochiel performed a Taigheirm, and received from the infernal spirits a small silver shoe, which was to be put on the left foot of each new-born son of his family, and from which he would receive courage and fortitude in the presence of his enemies; a custom which continued till 1746, when his house was consumed with fire. This shoe fitted all the boys of his family but one, who fled before the enemy at Sheriff Muir, he having inherited a larger foot from his mother, who was of another clan. The word Taigheirm means an armoury, as well as the cry of cats, according as it is pronounced.

About fifteen years ago, one dark November day, as an old woman, who had the gift of second-sight, was sitting in her cottage by the fire-side, she suddenly exclaimed, "I see a hearse going over the bridge of Spey; I see a second hearse going over the bridge of Spey; I see a third hearse going over the bridge of Spey". On that very morning, three gentlemen, one of whom was young Mac Kenzie of S——, went out grouse-shooting on the mountains, when, soon after they had started, a dense sea-fog came on. This caused them to lose their way, and they wandered about, not knowing where they were till about two o'clock, P.M., when they found themselves close up to the walls of a small house. This turned out to be the manse of the Catholic priest of the district, and the good priest gave them a hearty welcome, insisted upon their staying the night, as he had plenty of heather for beds, and a good number of blankets to cover them. He also told them that he could give them a good dinner, for that luckily he had got a good piece of beef in the house; this his housekeeper would roast, and in a couple of hours or so it would be ready, and that he had also got some capital whiskey. It is needless to say that they gratefully accepted his generous hospitality. It got quite dark before the meat was ready, and when the

housekeeper thought that it was done enough, she went in the dark to the garden to get some horse-radish, but instead of gathering horse-radish, she gathered some roots of aconite; these she ignorantly served up with the beef; three of the party, including the poor, kind-hearted priest, and Mr. Mac Kenzie, partook of this deadly poison, and immediately expired. On that day week, their three bodies were taken in three separate hearses over the bridge of Spey, as the old woman had foreseen.

THE TRINITY OF THE ARYAN NATIONS.

The Trinity adored in ancient times (see pp. 35-6) were the Sun, Fire, and Air. These three objects were adored as a kind of natural Trinity, the triple repository of mighty beneficent forces whose operation was essential to the welfare of mankind. It is certain that in worshipping Nature through all her multiplicity of manifestations, the Aryans regarded her as essentially one. We find that the earliest Aryan designation for their objects of adoration was Deva "luminous ones", and the earliest special names for Sun, Fire, and Air, were Mitra (melting), Athar (piercing), and Vāyu or Vāta (blowing), respectively, while the earliest name for the All-investing deity of heaven, sometimes regarded as one supreme Deity, was either Dyaus, which like Deva meant "the Luminous One", or Varuna, the "All-Investor", or Asura, "the Breather". In Genesis ii, 7, God is said to have created Adam and "breathed into his nostrils the breath of life".¹

The Zoroastrians believed that there was but one God, Ahura Mazda (see p. 49), and that he created the universe. Matter was also created by him, but was

¹ "The Religion of Zoroaster", by Professor Monier Williams, C.I.E. —*Nineteenth Century*, January 1881. And for a long and interesting account of "Ancient Eastern Legends and Customs", the reader is referred to Miss Gordon Cumming's work, *From the Hebrides to the Himalayas* (London: Sampson Low and Co.)

actions are, or where they have committed—
all they are released by prayer and penance from
that binds them down, and prevents their rising



neither identified with him, or an emanation from him. He was the sole object of worship as the sole source of life, light, goodness, wisdom, and creative power. They believed in a distribution of rewards and punishments after death according to deeds done in the body. The moral code was comprised in six words, "Pure thoughts, pure words, pure deeds".

Other doctrines to be noted are the following:—A man's only hope of salvation was to be seen in his own self-righteousness. He was to be rewarded hereafter, not according to his belief in any particular religious dogma, but according to the perfection of his thoughts, words, and deeds. He was gifted with free will. He could choose his own course; he was not the helpless slave of fate or destiny. He was to be judged according to his own works. The soul that sinned was to die, and no sacrifice or substitute was to be accepted. Nor was salvation or religious merit procurable through self-mortification.

Herodotus tells us that, "it is not customary among the Persians to make idols, to build temples and erect altars; they even upbraid with folly those who do". The reason of this he declares to be that the Persians do not believe the gods to be like men, as the Hellenes do, but that they identify the whole celestial circle with the Supreme Being.

Cyrus the Great, who was a Zoroastrian, is thus described in the Bible: "Thus saith the Lord to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden."¹

"Now, in the first year of Cyrus, King of Persia, the Lord stirred up the spirit of Cyrus, King of Persia, that he made proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, King of

¹ Isaiah, chapters xli, xlv, xlv.

Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him a house at Jerusalem."¹

The religious opinions of the Jews and the ancient Persians were very similar. Zoroaster taught that "Every one was to be judged according to his own works. The soul that sinned was to die, and no sacrifice or substitute was to be accepted. A man's only hope of salvation was to be in his own self-righteousness."²

God declares in the Old Testament, "that the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for the iniquity that he hath done shall he die. When the wicked man turneth away from his wickedness that he hath committed, and doeth that that is lawful and right, he shall save his soul alive." If a man be just, and do that which is lawful and right, he shall surely live, saith the Lord God. By which it appears that a man is to be saved by his own self-righteousness, and that he must work out himself his own salvation, and not depend upon the merits of any other persons, whoever they may be. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."³ If this is true, mankind can be saved without believing in the Creed of St. Athanasius. For with God can be no changeableness or shadow of turning.

"The highest attributes of the Supreme Being are, by the Zoroastrians, symbolised by His creations, fire, light, and the sun. Worship is conducted by regularly appointed priests dressed in pure white garments, in the presence of sacred fire, or rather with the face turned towards it. The fire is first consecrated by solemn for-

¹ Ezra i.

² *The Religion of Zoroaster*, by Professor Monier Williams.

³ Ezekiel xviii. Was this book written by Divine Inspiration or not?

mularies, and then maintained in fire-temples by offerings of sandal-wood and other fragrant substances ; every attendant priest being required to wear a veil before his mouth and nostrils so as not to contaminate the fire with his breath. Worship may also be performed in the open air, prayers being repeated with the face towards the sun (compare Ezekiel, viii, 16), or towards the sea, as objects typical of God's power and majesty. There is no image worship, but homage must be paid to the heavenly hierarchy, and no animals ought ever to be sacrificed.¹

The religion of the Magians was a worship of the forces and phenomena of nature, of the sun, moon, and elements, and of all the host of heaven. The Magians were great astrologers. (See p. 46.)

In the temple of Dionysos Stylos at Tyre, no images were allowed, but fire was kept constantly burning on the altar, which being reflected on the grand columns of smaragdus, illumined the whole temple. The obelisk, as before stated, was the emblem of Dionysos Stylos (see p. 54), and has the same signification as the Serpent and the Tree of Life, both of which are mentioned in Genesis in connection with Adam and Eve.

The three cardinal requirements of Egyptian piety were love to God, love to virtue, love to man. Truthfulness was an essential part of the Egyptian moral code ; and when, after death, the soul enters the "Hall of the Two Truths, or Perfect Justice", it repeats the words learned upon earth, "O, Thou great God, Lord of Truth ! I have known Thee. I have known Thy name. Lord of Truth is Thy name. I never told a lie at the tribunal of truth."²

The honour due to parents sprang naturally from the belief in God as our Father who is in heaven. We constantly find inscriptions on the tombs such as the following : "I honoured my father and my mother. I loved my brothers. I taught little children. I took care of

¹ *The Religion of Zoroaster*, by Professor Monier Williams, C.I.E.

² *Ritual of the Dead*.

[illegible][illegible]

The Egyptians had a superstition in illness. "God beates the heart," *Hymn to N. Ra*. "Ra (the Sun) the giver of food, destroys all place for illness." (*Religion of the Egyptians*, xv. 2.). In one of the *Letters* we read, "Why is thy heart valuable as the chaff before the wind? Give thy heart to something worthy of a man's doing. Give not thy heart to pleasure. Idleness is unprofitable. It is of no service to a man in the day of account. His work is found wanting when weighed in the balance. Such is the man whose heart is not in his business, whose eye seems it."

But their commentaries were positive as well as negative. On the tombs (B.C. 4000) we find the common

¹ *Die ägyptische Gräberwelt* (Leipzig: Von H. Brugsch, 1868).

² Goodwin, *Essays*.

formula: "I have given bread to the hungry, water to the thirsty, clothes to the naked, shelter to the stranger." In the lamentations at funerals, the mourners see the deceased enter the presence of the Divine Judge, and they chant the words: "There is no fault in him. No accuser riseth up against him. In the truth he liveth, with the truth he nourisheth himself. The gods are satisfied with all that he hath done. . . . He succoured the afflicted, he gave bread to the hungry, drink to the thirsty, clothes to the naked, he sheltered the outcast, his doors were open to the stranger, he was a father to the fatherless."¹

This tenderness for suffering humanity is characteristic of the nation. Gratefully does a man acknowledge in his autobiography (B.C. 4000): "Wandering I wandered and was hungry, bread was set before me. I fled from the land naked, there was given me fine linen."² In a volume of maxims we read: "Maltreat not an inferior. Let your wife find in you her protector, maltreat her not. Save not thine own life at the cost of another." On the tomb of a man at El-Kalh (B.C. 4000) it is recorded that he "never left home with anger in his heart."³

STANZAS⁴

Addressed to Hywel ab Ieuaf, Lord of Arwystli, by the Bard Cynddelw. (See pp. 77, 79, 153.)

Rheiddin a'm rhoddes Hywel,
Rheiddiawg, feiniawg, fanawg fil;
Cefais, gan dreth orddethawl,
Tarw teg Talgarth yngwarthawl.

Llef a glywaf gloew eilyrth,
Llef eilon yn eilwydd ferth,
Llef ban corn blaen cad ehorth,
Llais garw, a llef tarw Talgarth.⁵

¹ *Liber Metempsychosis veterum Ægypt.* Von H. Brugsch, Berlin, 1851.

² Chabas, 1863.

³ Deutsch, *Lit. Rem.*, p. 197.

⁴ *Hist. of the Parish of Llangurig*, translated by Howel W. Lloyd, Esq., M.A.

⁵ Talgarth is in the parish of Tref Eglwys in Arwystli.

TRANSLATION.

I.

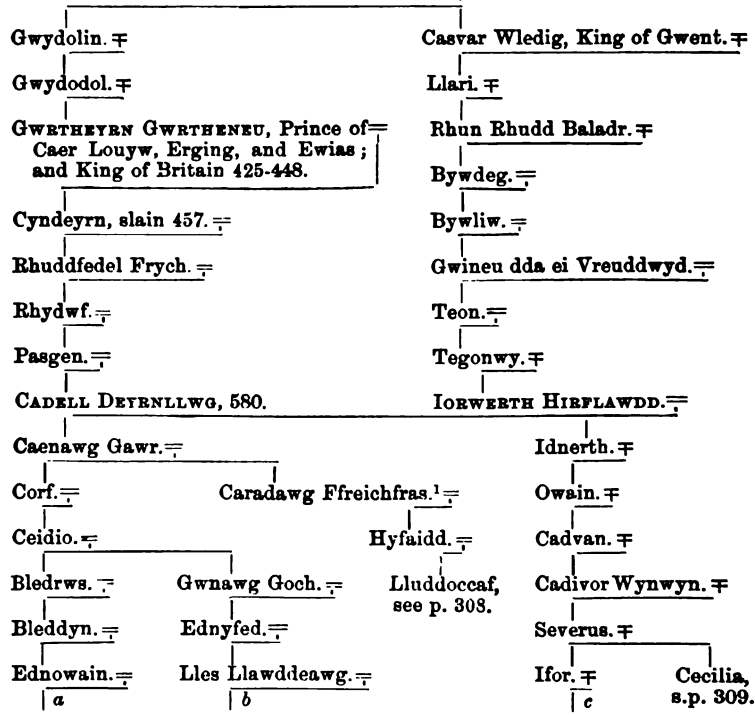
To me, with lavish lips hath Hywel given
A sleek and monstrous beast that tears the ground ;
A contribution choice have I received,
Talgarth's fair bull in bountiful exchange.

II.

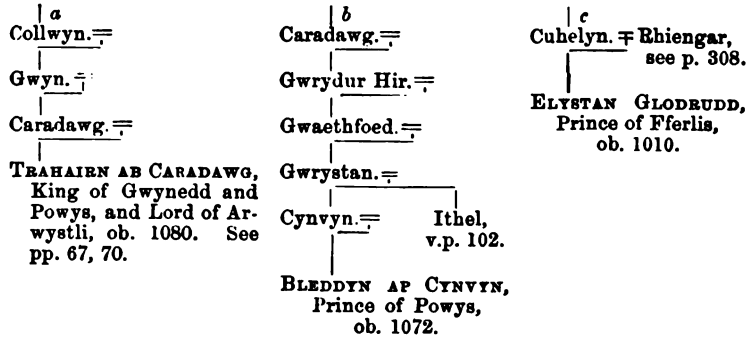
I hear a startling sound of music clear,
Of perfect and harmonious melody ;
A horn loud sounding in the van of war,
A deep-toned sound, and that from Talgarth's bull.

DESCENT OF THE PRINCES AND LORDS OF POWYS AND FFERLIS.

GLOUYW GLWAD LYDAN, King and Founder of the city of CAER LOUYW,
or Gloucester. †



¹ Jones's *History of Brecknockshire*.



THE NOBLE TRIBE OF THE MARCHES OF POWYS,
& FOURTEENTH NOBLE TRIBE OF GWYNEDD.

GWNFYW FRYCH, the second son of Cadell Deyrnllwg, King of Powys (see p. 8), was Lord of both Maelors, Chirk, Whittington, Nantheudwy, and Croes Oswallt or Oswestry. He was the ancestor of—

GWRGENEU, Lord of the above-named Lordships, and Chief of the fourteenth noble tribe of Gwynedd.¹ Gwr-geneu was the son of Gwaethgar, ab Bywyn, ab Bior-dderch,² ab Gwriawn, ab Gwnan, ab Gwylawg, ab Gwn-fyw Frych, ab Cadell Deyrnllwg,³ King of Powys, and was father of—

¹ *Lewys Dwnn*, vol. ii, p. 83.

² Iorddwfri according to others.

³ Gutyn Owain and Sir John Leiaf. See *Lewys Dwnn*, vol. i, xv, Introduction.

CADFAEL AB GWYSTNEU, Lord of Maelor Gymraeg, Maelor Saesneg, Chirk, Whittington, Oswestry, and Nantlwyd. He was the father of—

YNYR AB CADFAEL, Lord of Maelor Gymraeg, Maelor Saesneg, Chirk, Whittington, Oswestry, and Nantlwyd. He built the castle of Whittington, in the latter part of the tenth century, and married Rhiengar, daughter of Ithell, and of Hywel Dda, Kara lawg Ffreichfras, King of Gloucester, Hereford, Erging, and Ewias,² who bore of him a rampant party per fess, *or* and *argent*, in a border of the same eight annulets *sable*; by whom he had issue besides a younger son, Ynyr Frych, Abbot of Aley Ton, in the Golden Vale in Herefordshire, an *earl's* son.

TUDOR TREVOR, King of Gloucester, Hereford, Erging, Ewias, Maelor Uchaf, now called Maelor Gymraeg,³ Maelor Isaf, now called Maelor Saesneg,⁴ Chirk, Whittington, Oswestry, and Nantlwyd. He bore, party per bend sinister, *or* and *ermine*, a lion rampant *or*, armed and langued *gules*. In 907, he married Angaraï, daughter of Hywel Dda, King of Wales, who bore *argent*, three lions passant regardant in pale, *gules*; and dying in 948, left issue three sons:—1. Goronwy;—2. Lluddoeaf; and—3. Dingad, of whom presently; and two daughters: 1. Arddun, ux. Gwrydr Hên;⁵ and 2. Rhiengar, ux. Cadell, a prince of the line of Rhoderig the Great.⁶

1. GORONWY AB TUDOR, the eldest son of Tudor Trevor, married Tangwystl, daughter of Dyfnwal ab Alan ab Alsar ab Tudwal Gloff, Prince of Dyfed, fourth son of Rhoderig the Great, King of Wales.⁷ He died in the lifetime of his father, leaving issue an only daughter and heiress Rhiengar, who married Cuhelyn ab Ivor ab Severus ab Cadifor ab Gwenwynwyn ab Idnerth ab Ior-

¹ Harl. MS. 4181.

² *Lewys Dwnn*, vol. i, p. 297; vol. ii, p. 152. See p. 306.

³ *Cae Cyriog MS.*

⁴ *Lewys Dwnn*, vol. ii, p. 307.

⁵ *Lewys Dwnn*, vol. ii, p. 307.

⁶ Eyton Pedigree.

⁷ Eyton Pedigree, *Lewys Dwnn*, vol. ii, p. 307.

werth Hir Flawdd ab Tegonwy ab Teon, Lord of Buallt, Maes Hyfaidd or Radnor, Ceri, Maelienydd, Elfael and Cydewen, who bore, *azure*, three open crowns in pale, *or* (see p. 307). By Cuhelyn, Rhiengar was the mother of

ELYSTAN GLODRUDD, Prince of Fferlis, who had all his father's lordships, and who, in right of his mother, became King of Gloucester, Hereford, Erging, and Ewias.¹ He was born in the castle of Hereford, in 927; or, according to others, 933,² and was living in 1010, but was slain in a civil broil at Cefn Digoll, in Powys. He was the founder of one of the royal tribes of Wales, and ruled over all the country between the Wye and the Severn, and bore *gules*, a lion rampant regardant *or*. His son, Prince Cadwgan, succeeded him in his principality; but William the Conqueror defeated Cadwgan in battle, and took from him his kingdom of Gloucester and Hereford.³ For a further account of the descendants of Cadwgan ab Elystan, see the *History of the Parish of Llangurig*.

2. LLUDDOCCAF AB TUDOR, of whom presently,

3. DINGAD AB TUDOR, Lord of Maelor Uchaf, now called Maelor Gymraeg or Bromfield, and Yr Hôb.⁴ He bore *ermine*, a lion rampant *sable*, armed and langued *gules*, and married Cecilia, daughter of Severus ab Cadifor ab Gwenwynwyn, Lord of Buallt, Maes Hyfaidd, Ceri, Maelienydd, Elfael, and Cydewen; *azure*, three open crowns in pale *or* (see p. 306), by whom he had a son and heir,

RHIWALLAWN AB DINGAD, Lord of Maelor Gymraeg and Yr Hôb. He married Letitia, daughter of Cadwaladr ab Peredur Gôch of Môn; and dying in 1040, was succeeded by his son,

CYNWRIG AB RHIWALLAWN, Lord of Maelor Gymraeg and Yr Hôb, who bore *ermine*, a lion rampant *sable*, armed and langued *gules*. He was slain, as previously stated, by Gruffudd ab Cynan, in Lleyln, in 1074. An

¹ *Lewys Dwnn*, vol. i, p. 313; vol. ii, p. 152.

² *Ibid.*, vol. i, p. 313.

³ *Ibid.*

⁴ *Cae Cyriog MS.*

account of his descendants will be given in a future chapter. Cynwrig was King of Gwynedd and Powys, from 1072 to 1074. (See pp. 72-3.)

LLUDDOCCAF, the second son of Tudor Trevor, was Lord of Chirk, Nantheudwy, Whittington, Oswestry, Maelor Isaf and Ellesmere.¹ He married Angharad, daughter of Iago ab Idwal ab Meurig, King of Gwynedd; and dying in 1037, left issue, besides a daughter, Gwerfyl, the wife of Ednowain Bendew, chief of one of the noble tribes of Gwynedd, who lived at Llys Coed y Mynydd, in the parish of Bod Vari in Tegeingl, *argent*, a chevron inter three boar's heads couped *sable*, tusked *or*, and langued *gules*; a son and heir,

LLYWARCH GAM, Lord of Chirk, Nantheudwy, Whittington, Oswestry, Maelor Isaf, and Ellesmere. He married Letitia, daughter of Gwyrstan ab Gwaethfoed, *vert*, a lion rampant *argent*, head, feet, and tail imbrued, son of Gwrydyr ab Caradawg ab Lles Llawddeawg, ab Ednyfed ab Gwineu ab Gwinawg Varv Sych, ab Ceidio ab Corv al Cynog Vaur ab Tegonwy ab Teon, by whom he had issue, besides a younger son, Iorwerth Hir of Maelor, an elder one,

EDNYVED AB LLYWARCH, Lord of Chirk, Nantheudwy, Whittington, Oswestry, Maelor Isaf, and Ellesmere. He married Janet, daughter and co-heiress of Prince Rhiwallawn² ab Cynvyn, who was slain at the battle of Mechain in 1068 (see p. 109), by whom he had issue four sons,—1, Rhys Sais, of whom presently; 2, Rhys Fychan; 3, Maredudd; and, 4, Adda; and a daughter, named Margaret. Gwladys, the other daughter and co-heiress of Prince Rhiwallawn ab Cynvyn, married Rhys ab Tudor Mawr, Prince of South Wales, who was slain in 1089.

RHYS SAIS, Lord of Chirk, Nantheudwy, Whittington, Oswestry, Maelor Isaf, and Ellesmere. I am unable to

¹ *Cae Cyriog MS.*

² Prince Rhiwallawn had three sons, Caradawg, Gruffudd, and Meilir, who were all three slain at the fatal battle of Mynydd y Garn, in 1080. See p. 76.

ascertain whom he married, for it is quite impossible that Rhys Sais, own nephew to Gwladys, the consort of Rhys ab Tudor Mawr, could have married, as Lewys Dwnn¹ states that he did, Eva, daughter and heiress of Gruffudd Hir ab Gruffudd ab Yr Argwydd, Rhys ab Gruffydd ab Rhys ab Tudor Mawr. Rhys Sais died in 1070, leaving three sons: 1, Tudor ab Rhys, of whom presently; 2, Elidur, Lord of Trefwy or Eyton Isaf, Erlisham, Borasham, Sutton, and Tref y Rûg or Rhwyton. He bore *ermine*, a lion rampant *azure*, armed and langued *gules*. An account of his descendants will be given in a future chapter: and, 3, Iddon, Lord of Dudlyston, and part of Oswestry.² He bore *argent*, a chevron inter three boar's heads couped *gules*, tusked *or*, and langued *azure*. In 1079, these three sons of Rhys Sais slew Gwrgan ab Seisyllt ab Ithael ab Gwrystan ab Gwaethfoed, King of Powys.² Rhys acquired his surname of *Sais* from his having learned the English language; and, besides the three sons already enumerated, he had also a daughter named Generys, who married Ednowain ab Ithel, Lord of the Bryn, in the parish of Llanfihangel ym Mlodwel. *Argent*, three greyhounds (or wolves), passant in pale *argent*.

TUDOR AB RHYS SAIS, Lord of Chirk, Whittington, Nantheudwy, and Maelor Isaf. He married Janet, daughter of Rhys Fychan ab Rhys ab Maredudd, by whom he had issue four sons: 1, Bleddyn, of whom presently; 2, Goronwy Befr (Wrenoc), of Whittington Castle, Lord of Whittington; 3, Cuhelyn, Lord of Trevor, ancestor of the Trevors of Llys Trevor, the Lloyds of Rhagad, and other families in Trevor; and 4, Meurig, who had lands in Trevor. He was the ancestor of David ab Ieuan ab Iorwerth, Abbot of Valle Crucis Abbey, and Bishop of St. Asaph, from 1500 to 1503. Iorwerth was the son of Ieuan Baladur ab Y Cethin ab Ieuan ab Iorwerth Fawr ab Iorwerth ab Heilin

¹ *Lewys Dwnn*, vol. ii, p. 307; and the *Harl. MS.* 4181.

² *Brut y Tywysogion*.

ab Madog ab David ab Hywel ab Meurig ab Tudor ab Rhys Sais.

BLEDDYN AB TUDOR, the eldest son, was Lord of Chirk, Nantheudwy, and Maelor Isaf. He married Agnes, or Annesta, daughter of Llywelyn ab Idnerth ab Maredudd Hên, Lord of Buallt, descended from Elystan Glodrudd, Prince of Fferlis, by whom he had issue three sons: 1, Owain; 2, Madog ab Bleddyn; and 3, Bled-dyn Fychan.

OWAIN AB BLEDDYN, the eldest son, succeeded his father as Lord of Chirk, Nantheudwy, and Maelor Isaf. He married Eva, daughter and heiress of Madog Goch, Lord of Mawddwy and Caer Einion, illegitimate son of Gwenwynwyn, Prince of Upper Powys, and relict of Iorwerth ab Owain Brogyntyn, by whom he had issue, besides a daughter, Elen, wife of Ieuan ab Llywelyn Fychan, five sons: 1, Cynwrig Sais, of whom presently; 2, Iorwerth Hên, of whom presently; 3, Rhirid ab Owain, of whom presently; 4, Thomas ab Owain, ancestor of the Lloyds of the Bryn, in the parish of Hanmer,¹ and the Pennants of Downing and Penrhyn Castle; and 5, Owain Fychan, ancestor of the Dimokes of Wellington and Penley.

1. Cynwrig Sais, the eldest son of Owain ab Bleddyn, was the father of Gwilym, the father of Ieuan Voel, who married Gwerfyl, daughter and sole heiress of Maradudd ab Roger Fychan, Lord of Estwick, second son of Sir Roger de Powys, of Whittington Castle, knight, ab Goronwy, Lord of Whittington, second son of Tudor ab Rhys Sais. *Vert*, a boar *or*, for Sir Roger de Powys, knight. By this lady Ieuan Voel had issue, a son Bled-dyn, the father of Ieuan, the father of Maredudd.

3. Rhirid, the third son of Owain ab Bleddyn, was the father of Madog ab Rhirid, the father of Madog Fychan, who married Gwladys, daughter of Gruffudd ab Iorwerth ab Ieuf ab Nyniaw of Llwyn On; *ermine*, a lion *ram-pant sable*, by whom he had an only daughter and heiress, Margaret, who married Llywelyn Ddu of Abertanad, and

¹ Harl. MS. 4181.

Blodwell in Mechain, son of Gruffudd ab Iorwerth Foel, Lord of Maelor Sacsneg, or Maelor Isaf.

2. IORWERTH HEN, the second son of Owain ab Bled-dyn, succeeded his father as Lord of Chirk, Nantheudwy, and Maelor Isaf. He married Angharad, the eldest of the four daughters and co-heiresses of Gruffudd, the third son of Meilir Eyton, Lord of Eyton, Erlisham, and Borasham, *ermine*, a lion rampant *azure*. Her mother was Angharad, daughter and heiress of Llywelyn ab Meurig ab Caradawg ab Iestyn ab Gwrgant, Prince of Glamorgan, founder of one of the five royal tribes of Wales, *gules*, three chevronells *argent*, by whom he had issue, besides a daughter Dyddgu, wife of Ieuan, son of Gruffudd ab Yr Arglwydd Rhys, Prince of South Wales, a son and heir.

IORWERTH FYCHAN, Lord of Chirk, Nantheudwy, and Maelor Isaf. He married the Princess Catherine, relict of Maredudd, Lord of Rhiwabon, second son of Madog ab Gruffudd Maelor, Prince of Powys Fadog, and daughter of Gruffudd ab Llywelyn ab Iorwerth Drwyn Dwn, Prince of Wales, quarterly, *gules* and *or*, four lions rampant counterchanged, and sister of Llywelyn ab Gruffudd, the last sovereign Prince of Wales, who was slain near Buallt, in 1282. Quarterly *gules* and *or*, four lions passant gardant counterchanged. By this lady, Iorwerth Fychan had issue four sons: 1, Iorwerth Voel, his successor; 2, Tudor ab Iorwerth; 3, Cynwrig ab Iorwerth, and 4, Rhys ab Iorwerth.

IORWERTH FOEL (Llwydd Nantheudwy) succeeded his father as Lord of Chirk, Nantheudwy, and Maelor Sacsneg. He was living in 1313. Roger Mortimer, Lord of Chirk, gave lands to Iorwerth Foel ab Iorwerth Fychan, son and heir of Iorwerth Hên, on the payment of twenty pounds per annum sterling; these lands were in the townships of Gwern Osbern and Pen y Clawdd, in the Lordship of Chirk. The witnesses of this grant were — Ieuf ab Adda, Lord of Trevor;¹ Llywelyn, his

¹ Ieuf ab Adda ab Awr ab Ieuf ab Cuhelyn, Lord of Trevor, third son of Tudor ab Rhys Sais (see p. 311), and his wife Myfanwy

son;¹ Owain ab Gruffudd Foel; Sir Hwfa, his brother; Llywelyn ab Cynwrig ab Osbern;² Madog ab Cynwrig Foel.

Attached to the deed is the seal of Roger Mortimer, with this circumscription, "SIGILLUM ROGERI DE MORTUIMARE". Roger Mortimer (medd Rhys Cain) yn rhoddi Gafael Iorwerth Farch yr hon a elwir Gafael Feilfarch, ym Mhen y Clawdd o fewn Swydd y Waun, yr hwn dir a gowsai Iorwerth Farch am ei wasanaeth da i Llywelyn ab Gruffudd, Arglwydd Nanheudwy, a Madog ei frawd, ac ai gorfoliodd am dorri heddwch y Brenhin.³ (V. f. 171.)

"Roger Mortimer", says Rhys Cain, "gave Iorwerth Farch's holding, which is called 'Gafael Feilfarch', the Holding of the Mailed Steed, at Pen y Clawdd (Clawdd Offa, or Offa's Dyke), in the Lordship of Chirk, which Iorwerth Farch had got for his good service to Llywelyn ab Gruffudd, Lord of Nantheudwy (see p. 171), and Madog his brother, and praised him greatly for breaking the king's peace."⁴

These lands were given by Iorwerth Foel to his fourth son, Ednyfed Gam of Llys Pengwern in Nantheudwy, and they remained a part of the Pengwern estate till Ieuan ab Adda ab Iorwerth Ddû of Llys Pengwern settled them upon his third son, Iorwerth or Edward, who was surnamed Yn Iawn, or the Just, and was the ancestor of the Edwardses of Plâs Newydd and Cefn y Wern. See p. 316.

were buried side by side, in the nave of the church of the Abbey of Valle Crucis, near the chancel steps, where their effigies on the stone coffin-lids are still to be seen. The Trevors, now Thomases, of Coed Helen, and Llys Trevor, descend from them, and own the Abbey

¹ Llywelyn was the father of John Trevor, Bishop of St. Asaph's, who built Llangollen Bridge. One of Llywelyn's brothers, Hywel of Llys Trevor, was the ancestor of the Trevors of Llys Trevor, now called Trevor Hall; the Lloyds of Rhagatt, and many other families, whose pedigrees will be given in a future volume.

² Of Cors y Gedol. *Ermine*, a saltier *gules*, a crescent *or*, for difference. He was the ancestor of the Vaughans of Cors y Gedol, now represented by Lord Mostyn, who sold the Cors y Gedol estate.

³ *Cue Cyriog MS.*

⁴ Translated by Howel W. Lloyd, Esq., M.A.

The above-named Roger Mortimer got possession of the Lordship of Chirk by grant from Edward I, dated 7th October 1282 (see p. 178); and was imprisoned in the Tower of London in the year 1333, where he died in 1336.

Iorwerth Foel married Gwladys, daughter and co-heiress of Iorwerth ab Gruffudd ab Heilin of Y Fron Goch, now called Celynog in Mochnant, ab Meurig ab Ieuan ab Adda Goch of Mochnant, ab Cynwrig ab Pasgen ab Gwyn ab Gruffudd, Lord of Cegidfa and Deuddwr. Iorwerth ab Gruffudd of Fron Goch bore, 1, *sable*, three horse's heads erased *argent*; and 2, *argent*, a chev. inter three Cornish choughs, with *ermine* in their beaks *sable*. The mother of Gwladys was Alice, daughter of Hwfa ab Iorwerth ab Gruffudd of Bersham, ab Ieuf ab Nyniaf ab Cynwrig ab Rhiwallawn,¹ *gules*, two lions passant, *argent*, for Iorwerth ab Gruffudd of Bersham.

Gwladys, the wife of Iorwerth Foel, was buried in Hanmer Church, where her tomb yet remains with this inscription:—"HIC IACET WLADYS VXOR IERWERTH VOYL. ORATE. P. EA.", round the coffin lid. Within the inscription on the area of the stone lid is a very fine floriated cross, almost identical with that described by Camden, i, 12, as being at St. Buriens, in Cornwall.²

By this lady, Iorwerth Foel had issue five sons:

I. MADOG LLOYD, of Bryn Cunallt, Lord of Chirk. He bore the coat of Tudor Trevor in a border *gules*, and was ancestor of John Wynn Jones of Bryn Cunallt, (who sold that estate to Sir Edward Trevor), and several other families, of whom an account has been given in the *Archæologia Cambrensis*, January 1877, p. 22.

II. GRUFFUDD, of Maclor Saesneg, who married Gwerfyl, daughter and coheiress of Madog ab Maredudd ab Llywelyn Fychan, of Abertanad and Blodwel in Mechain, ab Llywelyn ab Owain Fychan ab Owain, Lord of Mechain Isgoed, *argent*, a lion rampant *sable*, in a border indented *gules*, second son of Madog ab Maredudd, Prince of Powys Fadog, by whom he had issue seven

¹ *Add. MS.* 9864.

² Rev. M. H. Lee, Vicar of Hanmer.

sons: 1, Madog Lloyd, of Isgoed in Maelor Saesneg, ancestor of the Lloyds of Tal y Wern; 2, Llywelyn Ddû of Abertanad and Blodwel; 3, David, grandfather of Edward ab Madog ab David of Bodylltyn in Rhiwabon; 4, Madog Ddû; 5, Iorwerth Foel; 6, Morgan Goch of Willington, whose line is now represented through heirs female by the Dimokes of Penley Hall and Willington; and, 7, Goronwy Ddû of Abertanad.

III. MORGAN AB IORWERTH FOEL of Maelor Saesneg, ancestor of the Yonges of Bryn Iorcyn and Croxton in the parish of Hanmer.

IV. EDNYFED GAM of Llys Pengwern in Nantheudwy, who married Gwladys, daughter and coheiress of Llewelyn ab Madog ab Einion of Iâl, ab Rhirid ab Madog ab Maredudd ab Uchdryd, Lord of Cyfeiliawg, ab Edwyn ab Goronwy, Prince of Tegeingl, by whom he had issue six sons: 1, Llywelyn ab Ednyfed of Halchdyn in Maelor Saesneg, ancestor of the Lloyds of Halchdyn; 2, Iorwerth Ddû of Llys Pengwern in Nantheudwy, ancestor of the families of Mostyn, Lord Mostyn of Mostyn, Sir Pyers Mostyn of Talacre, Bart.; Mostyn, Lord Vaux of Harrowden; Mostyn, now Mostyn Owen of Woodhouse, and Mostyn of Segrwyd; the Edwardses of Plâs Newydd and Cefn y Wern in the Swydd y Waun (Lordship of Chirk), the Lloyds of Plâs Is y Clawdd in the same lordship; and the Hughes of Pennant y Belan in Rhiwabon; 3, David, ancestor of the Trevors of Plâs Têg yn Yr Hôb, of Bryn Cunallt, of Pentref Cynwrig and Bodynfol, of Trefalun and Croes Oswallt, or Oswestry; 4, Ieuan ab Ednyfed, ancestor of the Joneses of Westyn Rhyn, and Edward ab Iohn ab Edward of Ty 'ny Celyn in the parish of St. Martin; 5, Maredudd, fourth in descent from whom was William ab Reignallt ab David ab Gruffudd of Careg Hwfa, whose daughter and heiress, Margaret, married Robert Lloyd of Bryn Gwyn, Esq.; and 6, Gruffudd, ancestor of the Pughs of Ty Cerrig in Llan y Myneich.

V. IEUAN AB IORWERTH FOEL, of Llanvechain.

ARMS OF THE ROYAL AND NOBLE TRIBES OF
POWYS.

Brochmael Ysgythrog, King of Powys; *sable*, three horse's heads erased *argent*.

Merfyn, King of Powys; *or*, a lion's gamb bendways, erased *gules*, armed *azure*.

Trahaiarn ab Caradawg, King of Gwynedd and Powys; *argent*, a lion rampant *sable*, crowned *or*, armed and langued *gules*.

Bleddyn ab Cynfyn, Prince of Powys; *or*, a lion rampant *gules*, armed and langued *gules*.

Madawg ab Maredudd, Prince of Powys; *argent*, a lion rampant *sable*, armed and langued *gules*.

Gruffudd Maelawr; *argent*, four pales *gules*, a lion salient *sable*, armed and langued *azure*.

Gruffudd ab Maredudd, Prince of Upper Powys; *or*, a lion's gamb bendways erased *gules*, armed *azure*.

Owain Cyfeiliawg; as above.

Gwenwynwyn; as above.

Gruffudd ab Gwenwynwyn; *or*, a lion rampant *gules*, armed and langued *azure*.

Cadwgan of Nannau; *or*, a lion rampant *azure*, armed and langued *gules*.

Hywel ab Ieuaf, Lord of Arwystli; *argent*, a lion rampant *sable*, crowned *or*, which arms, after his marriage with the Princess Merinedd, daughter of Gruffudd ab Cynan, King of Gwynedd, who bore *gules*, three lions passant in pale *argent*, were changed to *gules*, a lion rampant *argent*, crowned *or*, and langued *azure*, when he obtained the Lordship of Arwystli as a marriage portion with his wife.

Llywarch ab Trahairn; *argent*, a lion rampant *sable*, crowned *or*, armed and langued *azure*.

Maredudd ab Rotpert, Lord of Cydewen; as above.

Madog ab Trahaiarn; *argent*, a lion rampant *gules*, armed and langued *azure*.

Gwyrstan ab Gwaethfoed : *vert*, a lion rampant *argent*, head, feet, and tail. imbrued

Maredudd ab Cynan. Lord of Meirionydd ; quarterly, *gules* and *argent*, four lions passant gardant counterchanged.

Owain ab Ma-lawg. Lord of Mechain is y Coed ; *argent*, a lion rampant *sable*, in a border indented *gules*.

Owain Brogyntyn : *argent*, a lion rampant *sable*, debased by a baton sinister *gules*.

Einion Efell : party per fess *sable* and *argent*, a lion rampant counterchanged, armed and langued *gules*.

Cynwrig Efell ; *gules*, on a bend *argent*, a lion passant *sable*.

Cynfelyn ab Dolphwyn, Lord of Manafon, ab Rhwallawn ab Madawg ab Cadwgan, Lord of Nannau ; *azure*, a lion passant *argent*.

Madawg Heddgam ; *azure*, a bow and arrow distended partly downwards *argent*.

Brochmael ab Aeddan of Llanerch Brochmael, Lord of Cegidfa, Broniarth, and Deuddwr ; party per pale, *or* and *gules*, two lions rampant addorsed counterchanged.

Tudor Trevor ; party per bend sinister, *ermine* and *ermine*s, over all a lion rampant *or*, armed and langued *gules*.

Lluddoccaf ab Hyfaidd ab Caradawg Ffreichfras, King of Gloucester and Hereford ; *azure*, a lion rampant, party per fess *or* and *argent*, in a border of the third, eight annulets *sable*.

Elidur ab Rhys Sais : *ermine*, a lion rampant *azure*.

Iddon ab Rhys Sais : *argent*, a chev. inter three boar's heads couped *gules*, tusked *or*, and langued *azure*.

Adda ab Awr, of Trefor ; party per bend sinister, *ermine* and *ermine*s, a lion rampant *or* in a border *gules*.

Adda Goch, of Trevor ; the arms of Tudor Trevor, in a border gobonated *argent* and *gules*, pellatly counterchanged.

Madog Lloyd, of Bryn Cunallt ; arms of Tudor Trevor, in a plain border *gules*.

Dingad ab Tudor Trevor ; *ermine*, a lion rampant *sable*, armed and langued *gules*.

Cynwrig ab Rhiwallawn, as above.

Ednyfed ab Cynwrig ab Rhiwallawn ; *ermine*, a lion statant gardant *gules*, armed, etc., *azure*.

Hwfa ab Iorwerth, of Havod y Wern ; *sable*, three lions passant in pale *argent*.

Iorwerth ab Gruffudd, of Bersham ; *gules*, two lions passant in pale *argent*.

Madog Danwr, of Llangurig ; *ermine*, a lion rampant *sable*, armed and langued *gules*, in a border *gules*, charged with eight mullets ; or, according to others, eight lions passant *or*. (See page 78.)

Sanddef Hardd, Lord of Mortyn ; *vert*, semé of broomslips, a lion rampant *or*.

Eunydd, Lord of Dyffryn Clwyd, Trefalun and Gresford. 1, *azure*, a lion salient *or* ; 2, *azure*, a fess *or*, inter three horse's heads erased *argent*, for Rhys ab Marchan, Lord of Dyffryn Clwyd.

Ednowain ab Ithel, Lord of the Bryn, in Llanfihangl y Pennant ; *argent* three wolves, courant in pale *sable*, armed and langued *gules*, collared of the field.

Idnerth Benfras, Lord of Maesbrwg ; *argent*, a cross flory engrailed *sable*, inter four Cornish choughs ppr. ; on a chief *azure*, a boar's head couped *argent*, tusked *or*, and langued *gules*.

Cadwgan y Saethydd, of Mochnant, Lord of Henfachau ; *argent*, a chev. *gules*, inter three pheons pointed to the centre, *sable*.

Sir Roger de Powys, of Whittington, knight ; *vert*, a boar *or*.

Llywelyn Foelgrwn of Main ; *argent*, a lion passant *sable*, in a border indented *gules*.

Llywelyn Eurdorchog, Lord of Iâl and Ystrad Alun ; *azure*, a lion passant gardant, his tail between his legs, and reflected over his back *or*.

Ithel Felyn, Lord of Iâl and Ystrad Alun ; *sable*, on a chev., inter three goat's heads erased *or*, three trefoils of the field.

Maiden of Eborac: *argent*, on a chief *gules*, three lions passant guardant.

Thomas of Eborac, Lord of Gwent: *argent*, three lions passant guardant in pale *gules*, armed and langued *gules*.

Edmound of Eborac, Lord of Dege: *gules*, three snakes entwined on a wreath *argent*.

Edmound of Eborac, Lord of Dege: *argent*, inter three wolf's heads couped *gules*.

The Mordvins: *argent*, on a bend *vert*, three wolf's heads couped *gules*.

Osbert of Eborac: *argent*, three bear's heads couped *gules*, armed and langued *gules*.

John of Eborac: *argent*, three bears passant in pale *gules*, armed and langued *gules*.

Robert of Eborac: *argent*, three sea gulls *argent*.

Yer of the Lord of Eborac: *argent*, ab Sanddef Harth of the Harthwyl. Lord of Mawyn: *argent*, four pale *gules*. This coat was afterwards changed to *gules*, three pale on a border of the second, charged with eight *gules*. The Ranner family of Lloyd of Bodidris in 12 were descended from him, and are now represented by the Lord Mawyn, who sold Bodidris. (See p. 152.)

ELEGY ON RHIRID FLAIDD.

By THE BARD CYNDDELW.

A.M. MS. 14. 886, fo. 91.

Eglynvon marwnad y ririd vleit
Kyndelu brydyt ae cant

Ririd rwyf gwrhyd gwrhaf o gyfet

A gefeis y alaf

A duw ae duc y arnaf

A dwc pawb a vo pemaf

Pennhaf y treitem trwy rnyayc gwron¹

ffroen wynnyon friw dyfryc

¹ Gwron.

lles beirt heirt oe hart wenyc¹
 llys kelynyn kelynnyc
 Kelennic ruteur am rotei Riryd
 wym rotes a vei lei
 Nyd aruanwl vut vytei
 Nyd ar vanarch yn parchei
 Nyd ar an perchis an peirch y weithon
 Or deon diheueirch
 Yny kyrchem karcharueirch
 Karcharoryon kocoron² keirch
 Gwnaeth goronw gwr anlew
 gyffanan anheledi³
 Adlat Ririd rwyf anaw
 A byth nys beitei bei byw.

ELEGY ON RHIRID FLAIDD AND ARTHEN.

BY THE BARD CYNDELW.

Add. MS. 14,869, fo. 81b.

Marwnad Ririd Uleit ap Gwrgenew ac Arthen ei frawd.
 E p^r p['] ll. et p['] aluid vetushed
 Kyndelw brydyt ae cant

Ym peryf digart bwyf dygen geinyad
 yr mab yr mawrdad rotyad uy reen
 Yr yspryd vchel or vn echen⁴
 Yr arglwyd gwlad lwyd gwledic moysen
 Mor wyf gert geinrwyf hyglwyf hagen
 Mor wyf hyglen uart o ueirt ogyruen⁵
 Mor wyf gwyn gofrwys nyd wyf gyfyrwen
 Mor oet gyfryw⁷ fyrt kyrt kyrriduen
 Mor eissyeu eu dwyn yn eu dyrwen⁸
 Aessar andianc oes anien
 Mor wyf Dirrwyn urwyn am urwydyr a doden
 Breise Uab Gorgenau brydeu braduen
 Mor debic uy mod megys gwydyen
 Gogwyttaw pob llawr ker llaw y benn
 Mor nawd pob rahawd⁹ na byt ryhen

¹ Gwency.⁴ Echen.⁷ Gyfrinw.² Kotoron.⁵ Ogyrfen.⁸ Dyrloen.³ Amheledi.⁶ Gofrwyf.⁹ Rhahawd.

Gwr athrist y ueirt oe vod yn war
 Gwr am gwnaeth hiraeth hir ysgar ac ef
 Yny del llu nef a llu daear
 Gwr gweinnyad¹ yg cad gwr gwanar yn
 Gwr o dinodyng gwr bergig² bar
 Paraud oe adaf kyn noe adaw
 Pareu post enweir peir pedrylaw³
 Pedryliw⁴ y lauyn y lat raedaw
 Pedry lei⁵ kwynuan kyrt am danaw
 Pedry dawc deifnyawc dyfneis y gwynaw
 Kwynaf ym er moed hoed o honaw
 Eil kwyn am tremyn tremid⁶ yrdaw
 Eil gwr gwr gorten Arthen eirthyaw⁷
 Eduynt edryuynt wrth edrinaw rot
 a geueris oe vot o vut ganthaw
 Eryr glyw⁸ glewaf⁹ neuaf na daw
 Edlid a berid oe beriglaw
 Ernywed¹⁰ arnafy o uod arnaw
 Deyerin derwin dir eu kutyaw
 Er pan yw tawel ryuel rwyuaw
 Rwynan tan taerwres¹¹ trachwres trinnaw
 Rym gwnaeth yn athrist athreityaw Pennant
 ae phennyadur wedy syrthyaw
 Priodaw¹² dinmawr prutuawr preityaw
 Preityn oet y gwyn kyn noe gwyta¹³
 Prydein am galwant om gwarandaw
 Prydyt ny hepcyr yr breyr braw
 Pryder am danuer pryda¹⁴ itaw
 Prydeis y rwyf treis cyn treul athaw
 Athal eur vual a vu eityaw
 Ethiw hael hebofy athwyf hepdaw
 Nyd etiw om kof keissyaw uyg kyuet
 Kyuoed oueret y uetylyaw
 Y mywyd Riryd wryd wognaw¹⁵
 Delw ym doeth anoeth ym doeth anaw.
 Delw yt oetwn vart y ueirt ganllaw
 Canlles am rotes ruteur wallaw¹⁵
 Delw yd oreu duw y dewissaw
 Dewissed y duw y dwyn attaw

¹ Gweiniad.² Pergnig.³ Pedrylau.⁴ Pedryliw.⁵ Pedrylef.⁶ Tremid.⁷ Eirthiaw.⁸ Gly.⁹ Neuaf.¹⁰ Erniwed.¹¹ Trachwros.¹² Praid.¹³ Cwyddo.¹⁴ Wognaw.¹⁵ Gwallaw.

Delw y doeth ataf alaf oe law
 Delw yt oet wrthyfy yt wyf wrthaw
 Wrth ar am carei caraf gymen gadw
 kerrynt assawr bradw brad gyghallem
 Ruthyr aruthyr eirthyaw¹ Arthen vubenn
 Run venwyd² Riryd rut y onnen
 Nyd oet dylaw dreic dragon woen³
 Nyd oot Vleit ainprut nyd oet ampren⁴
 Eurdwrn oet y lauyn yuy loffen⁵
 Eurglet⁶ kymynet kymynei benn
 Eurdorchogyon dewr deyerin lenn
 Edlid ym dilid yw⁷ eu dilen
 Aervleityeid vleinyeid vleitieu kynaruod
 erlynassant glod yr bod yn benn
 Ergrynynt eu bar seirff⁸ saffar senn
 Ergyr⁹ waewawr treis traus y gynhenn
 Eryron trychyon trychwyd¹⁰ orfenn
 yr yuassamny uedw vet y drefwenn
 ym buchet gwledic gwladoet berchenn
 Madawc mor kyhoet niueroet nenn
 Meidryad cad cadyr dor car cor kyuyrbenn
 Medreis uot uy rwyf ar uy rwyhren
 Mechdeyrn metgyrn metgwyn pemryadur
 medel gwyr gwaedvur oesgur asgen¹¹
 Maws¹² massarn cadarn callon yaen
 Moes ysbwys ysbyr echrys ochren¹³
 Mygedawc¹⁴ y hoedyl hoed ar orfen
 Mygyr yd latei loegyr hyd lewdir trenn
 Mynw¹⁵ traglew llew llawr mwynnuawr mesprenn
 Mur gwryd gwynnyd gwenn eluyten
 Nyd llawen uy mryd y mro gyngen
 Ar llary llaw hyged gweled gwythenn
 Gwythenn ae gortho gorthaw drislawn wyr
 Gwytlan ac gwerchyr¹⁶ gorchut gwythlawn
 Gwytuat eu gwytua gwytuat estrawn
 Gwyttun am rotes butles botlawn
 Gwyttueirch eirch¹⁷ erchlyuyn erchliw krychrawn
 Gwy tuiled gyfred gratyuyged grawn

¹ Eirthiaw.² Menwyd.³ Woen.⁴ Ammchen.⁵ Lloffen.⁶ Cymynedd.⁷ Yn.⁸ Saffar.⁹ Ergyr.¹⁰ Trychwydr.¹¹ Asgen.¹² Maws.¹³ Ochren.¹⁴ Mygedawc.¹⁵ Mynw.¹⁶ Gwerchyr.¹⁷ Erch.

Ymuchet mur treis traws y gamawn¹
 Creshwyr² fwyr faglawr fraeth lawr frwyth lawn
 Can Riryd rwyf cad kunyad creulawn
 Callon oet agraff kedoet agrawn
 O rotyon gwron gorun eigyawn mor
 Madawc mur Tewdor cor Caswallawn
 Gogyman³ eluduan eludueirt wogawn⁴
 Cludeisy alauoet⁵ llysoet lleissywn
 Gwedy pargoch grym parllym peirllaw
 Kyrchwn hael dimuael dinmawr nyd awn
 Duw damnant⁶ eiryoed einyoes einyawn
 Mawruab ytnyued mawrged gyflawn
 Nym golut mawrvut mab⁷ Riwallawn
 llyw lafnawr llew llawr Llystynwallawn
 Ririd nym gochel am gochawn oe breit
 wedy Riryd⁸ Uleit vlawt haearndawn
 Toryf aergoryf argoed hoed hiraeth lawn
 Twryf taerdreul taerdan yn gwan gwynan
 Aer deaer deruyst daryf aryf arodryawn
 Arth warth wrthodyad am nad ain nawn
 Tra vu vyg kyuet yg kyuoeth yawn
 Nym llauarei y nep nam bei digawn
 Nym ditolei y lary⁹ o lawer dawn
 Nym goruc dewr wr deurut warchlawn¹⁰
 Ny bu warchlef¹¹ kert kynverching werin
 O benn Talyessin bartrin beirtrig
 Barteir om kyveir ny byt kyuig
 Ym kyuetau breu brwdyr diedig¹²
 Handoet eu hachoet kyn eu hechig¹³
 y merw derw duruet vuchet vechig
 or kedeyrn kedawl hawl hirdiug
 O gadell ener¹⁴ o gadelling
 Or glan essillit gloew essillig
 Or glyw¹⁵ glew dywal¹⁶ ny dal ny dig¹⁷
 O vonet keolig coelvut kertoryon
 o arvon o uon o vaelgyuig¹⁸
 Wedy cad wosut mawr mygyrvut mig¹⁹

¹ Camawn.² Trefwyr.³ Cyman.⁴ Wogawn.⁵ Alafoedd.⁶ Damnant; Dam-
nawdd.⁷ Mabl.⁸ Blawdd.⁹ Llary.¹⁰ Warthlawn.¹¹ Warthlef.¹² Dieding.¹³ Heching.¹⁴ Ener.¹⁵ Glyw.¹⁶ Dywal.¹⁷ Ding.¹⁸ Vaelgynig.¹⁹ Ming.

Wely heb wsege heb nym llaing
 heb haw heb enwir heb yd heb llaing¹
 heb heb heb heb heb heb heb heb²
 heb heb heb heb heb heb heb heb³
 heb heb heb heb heb heb heb heb⁴
 heb heb heb heb heb heb heb heb⁵
 heb heb heb heb heb heb heb heb⁶
 heb heb heb heb heb heb heb heb⁷
 heb heb heb heb heb heb heb heb⁸

A POEM IN HONOUR OF EHIED FLAIDD, LORD OF PENLLYN

By the Bard CYNODDOL.

184 MS. 14893, fol. 217a.

Kyrielw he mwyd heb heb heb heb heb heb heb heb

Mae yn heb heb heb heb heb heb heb heb

heb heb heb heb heb heb heb heb

Nyd heb heb heb heb heb heb heb heb

Namyn heb heb heb heb heb heb heb heb

Cledyd heb heb heb heb heb heb heb heb

heb heb heb heb heb heb heb heb

Cledyd heb heb heb heb heb heb heb heb

Cledyd heb heb heb heb heb heb heb heb

Pennant heb heb heb heb heb heb heb heb

heb heb heb heb heb heb heb heb

Nyd y heb heb heb heb heb heb heb heb

Namyn y heb heb heb heb heb heb heb heb

PEDIGREE OF EHIED FLAIDD, LORD OF PENLLYN.

Moreiddig ab Elys ab Gwystan ab Aradur, etc. See Chirk Castle. †

Collwyn ab = ... daughter and heiress of Gwrgeneu ab Ednowain ab Ithel,
 Moreiddig, Lord of the Bryn, Pennant Melangell, and the Eleven
 of Powys. Towns in the Lordship of Oswestry. *Argent*, three wolves
 passant sable, collared of the field.

Gwrgeneu ab = Generis, daughter and co-heiress of Cynvyn Hirdref, Lord of
 Collwyn, Nevyn, in the comot of Dinlleyn, in the cantref of Llleyn;
 Lord of and Haer, his wife, daughter of Cunillon ab Y Blaidd
 Penlllyn. Rhudd, Lord of Gest, in the comot of Eivionydd and can-
 tref of Dunodig, who bore *arure*, a wolf passant *argent*, his
 head and neck, *gules*. Haer married secondly, Bloddyn ab
 Cynvyn, Prince of Powys. See p. 88.

| a | b |

1 Gesep.

2 Perging.

3 Llwrn.

4 Llabwr.

5 Llawn.

6 Llawn.

7 Teiling.

8 Gwelling.

9 Dinodig.

10 Ym.

11 Archafael.

12 Al's llachar.

^a Rhirid Flaidd, Lord of Penllyn, Pennant Melangell in Mechain Isgoed, Glyn, and the Eleven Towns in the cantref of Trefryd, and of Gest in Eivionydd in Gwynedd. Vert, a Chevron, inter three wolves' heads erased *argent*. He lived at a place called Neuaddau Gleision, in the township of Rhiwaedawg in Penllyn, in the time of Madawg ab Maredudd, Prince of Powys, 1129 to 1159.

^b Arthen ab Gwrgeneu.

ODE TO OWAIN CYFEILIAWG.

BY THE BARD CYNDELW. (See pp. 78, 123.)

Add. MS., 14,869, fo. 75b.

Canu y ywein Kyueilyawc¹
 Kyndelw brydyt æ cant.

Dysgogan derwyton dewrwlad y esgar
 y wysgwyd weimiuyad
 Dys gweinid² kyrt kydneid kydnad
 Kyd uolyant gwr gormant³ gormeissyad
 Dysgweyd keinyeid kyua enad eu rwyf
 eu rwyf uot yn amhad⁴
 Dy brydeich brwyd yr daer aer aerurad
 Dy briw dreic dragon beleidryad
 Dybrys alaf⁵ deifyr y drefad Bowys
 y beues⁶ y hendad
 Dy gostwng arthan⁷ dy gwystyl dy
 waen dy gwan dywynnyc⁸ æ aghad
 Dygwisc amgeuwisc amgeinyad
 Dy gwasgar trychyeid mal trochyad
 Dychanaf ym naf ym neirthyad Ywein
 peir prydein⁹ preit gyrchyad
 Brôisc y doryf am goryf am geinrad
 Beirt gynnull am drull¹⁰ am dri llad¹¹
 Botawc y rodawc y rodyaw toruoet
 twryf kyhoet kyhutyad
 Bot rot rann gyman¹² gymynad
 Bolch lauyn goch heb guchyed¹³ o gad
 Brondor wrt ortud ordyynyad¹⁴ knudoet¹⁵
 vch knawd meirw ar ystrad

¹ Ob. 1197.² Dysgweinad.³ Gormant.⁴ Amhad.⁵ Alaf.⁶ Peues.⁷ Arthan.⁸ Dywynnyc.⁹ Praidd.¹⁰ Trull.¹¹ Llad.¹² Cyman.¹³ Cuchied.¹⁴ Knui.¹⁵ Gorddyfuiad.

dinas gwestiuyteint¹ gosty gws mal gwr
 Gwestun dwr dorrady
 Gwesti² gwlet gwledic aruordwy³
 Gwesti gwyr yn gwastad gwarwy⁴
 Gwesti gwastador }
 Gwastad rad ragor }
 Gwawr tewdor toryf arlwy
 Gwesti ked kedernyd uwyuwy
 Gwesti kyrt keiryadawc owy
 Gwesti gwystyl greu Agwystyl deheu
 Gwesti creu a chymwy⁵
 Rutbres kad beityad beirt wantwy
 Rutbeir bar llachar⁶ ban llatwy
 Rutbraf y saffwy⁷ ny syll⁸ ae olwc
 o olud ny rotfwy
 Rut bareu a beir yn adwy
 Ryt bebyll rynn gestyll gystwy
 Rut uyt gryd⁹ grym aer }
 Ysgor glyw¹⁰ glew dear }
 ysgwyd glear glod arlwy
 Rut ongyr¹¹ angert alasswy
 Rut lwy byr gwaed gwaë lwuyr ae gwelwy
 Run auael auwy rugyl ordwy ortrud
 ar ordrych auarwy
 Rut uedel ryuel ryuertpwy
 Ruthyr uthyr ualch¹² eur galch y gylchwy
 Kylchwy kyuryuel kyureith orden¹³ rwyf
 kynny gyn¹⁴ glwyf glod urten¹⁵
 Kyuaruod oruod orawen
 Kyuaryf taryf twryf llu yn dyrwen¹⁶
 Kyfle niueroet kyflaun y eiryoës
 Kywlad loes moes maxen
 Mawr draws dreis dra llyr henuelen¹⁷
 Mawr bar beir o bedeir echen¹⁸
 Marchawc meirch can welw }
 Meu grenhyd gynnhelw }
 Mi Gyndelw gert o gyrnen¹⁹

¹ Gwestifaint.² Gwesti.³ Arfordwy.⁴ Gwarwy.⁵ Cymwy.⁶ Llachar.⁷ Saffwy.⁸ Syll.⁹ Gryd.¹⁰ Glyw Ysgor.¹¹ Ongyr.¹² Catch.¹³ Orden.¹⁴ Cynnygn.¹⁵ Vrdden.¹⁶ Dyrwen.¹⁷ Henuuelen.¹⁸ Echen.¹⁹ Ogyrfen.

Y ysgwnn gynnif¹ y yogwyd yg gnif²
 y yscwyteu vochuorch
 Y dreiswaen y dreiswan mor groch
 Y drosset ny dressir nemoch
 Y drylew yn riw }
 Y doryf drylwyn³ wiw }
 y daryan dryliw droch
 Y bareu y aruew aruoloch⁴
 Y bebyll y byll⁵ y ball⁶ coch

Korch wist yosgort⁷ am byrth marmor mawr
 mab Gruffut greid⁸ oror
 Coch y launyn o lat yn ragor
 Yn raclan yn raclym eissor⁹
 Koch arueu aeruan Koch liw luman
 rac baran¹⁰ beirt vangor
 Koch rodawc pedrydawc¹¹ pedror¹²
 y ar orwyd pedrogyl pedreindor¹³
 Koch bwlch y lein¹⁴ o drim o drydar
 Koch y bar o borfor
 Porthes gwr gwrthualch yg kyntor¹⁵
 Gwyth vorc yn racre¹⁷ rac yor¹⁸
 Treis ar ysgwyd rac ysgor¹⁹ dinteiriw
 A gwyr meirw rac mwr cor
 Tres²⁰ rac llew rac llyw pedeir or
 Treis ar llosgyr a llu wrth agor
 Taryf rac turyf glasuor a thewdwr a theruyse
 a thrylew a thrylwyn vrondor
 A thrychyon a thrychan el or

Gelyn traws ryuel tros ruuein yd wys
 tros y llys yn Llundain
 Mynw²⁰ ehofyn colofyn kyfwyrein²¹
 Mur metgyrn merchdeyrn²² Mechein
 Mwyn ouyt y veirt y ueith goelvein²³ rann
 meirch mygyruann kynkan²⁴ kein

¹ Ysgwn; cynnif.² Gnif.³ Trylwyn.⁴ Arfoloch.⁵ Pyll.⁶ Pall.⁷ Gosgordd.⁸ Graid.⁹ Eissor.¹⁰ Baran.¹¹ Pedrydawc.¹² Pedror.¹³ Pedrongc.¹⁴ Llain.¹⁵ Cyntor.¹⁶ Rhacre.¹⁷ Bore.¹⁸ Yscar.¹⁹ Tres.²⁰ Mynw.²¹ Cyfwyrain.²² Mechdeyrn.²³ Coeluain.²⁴ Cyncan.

Drud ysgwnn¹ ysgwyd dau hanner
 Drud auyrdwyth² amnwyth³ amniver
 Drudyon a veirtyon a vawl neb dragon
 namwyn dreic æ dirper⁴
 Drud wr gwrth gortrud y lasuer
 Drud rwyf toryf turyf llanw yn aber
 Druduleit gawr drud vwynuawr⁵ vuner
 Drud lachar⁶ drudlauyn a gymer
 Drud lawn y eurdyrn o lad y eurgyrn
 Am luyrn am leuuer
 Drud urwyf ri drudureisc y hælder
 Drud uannyer druduar⁷ drudualch ner

Drudlwy⁸ y drafwyr y ar drafun⁹ veirch
 oe draferth¹⁰ rac fordun
 Saeson sag dyllest¹¹ yg gwestun
 Bu creu eu callon eu kymun
 Gwrtlann dihauch }
 Gwrtuenn perchen parch }
 y ar erchuarch¹² veinllun
 Gwruawr glyw¹³ a glewyd ar nun
 Gwr osgeth¹⁴ o wisc borforun
 Scodit rac cart¹⁵ kert orun deyrn
 Kledyr kedeyrn cad eitun
 Ysgryd gryd¹⁶ rac greid eborthun¹⁷
 Ysgrud wlyt¹⁸ ar wbet y mellun
 Ys gnawd rac Ywein }
 Ys gauael y wreïn }
 Ysgauaeth y veit kun
 Ar ysgwyd rwyd rodwyd nal run
 Ysgawl¹⁹ toryf rac trefred alon
 Ysgordor dyrron ysgwn
 oet ysgwn ysgwyd twnn tal rugun

Taer peir par llachar²⁰ lloegyr diwael
 Taryf lutyaw toryf gyuyaw²¹ gyuael

¹ Ysgwn.
² Afrdwyth.
³ Amnwy.
⁴ Dirper.
⁵ Ma ner.
⁶ Llachar.
⁷ Banniar.

⁸ Truffwyr.
⁹ Traffu.
¹⁰ Traffarch.
¹¹ Dyllest.
¹² Erchfarch.
¹³ Glyw.
¹⁴ Osgesh.

¹⁵ Cardd.
¹⁶ Ysgryd gryd.
¹⁷ Greid eborthvn.
¹⁸ Ysgryd gwlydd.
¹⁹ Ysgawl.
²⁰ Llacher.
²¹ Cyfiaw.

Kymvalch valch ugyrdor kyuachauael¹ cor
 kyuerchei ueint kafaél
 Eryr cad gwrthodyad gwarthwael
 Erchwyn greid² eirchyeid archauael³
 Erchwynyawc pedrydawc pedryael y lenn
 Powys wenn wlad Urochuael
 Eurdryn wal gletyual⁴ glywael
 Ettiuot kynuyn kert auael

Gauael glew yg cad gauaeled y wlad
 gauaelant ueirt y ged
 Gal dywal⁵ dyual diarbed
 Gwawr ofrwy kylchwy calchdoed
 Granwynnyon trychyon trachywet eitun
 trachwytyn⁶ benn o draed
 Yn lliwrm yn llydan drefred
 Yd wanoi wanar yd waned
 Baryf ar uaryf ac aryf yn greuled
 Tal tra thal trannyal⁷ tra chaled
 Yn llys Ywein hael hu anred⁸ y wir
 Hydyr y dir ae daered
 Yny mae gwaret a gwared
 Yny mae gware gwaradred⁹
 Yny mae yued heb neued¹⁰ heb nao
 heb nebawd essaywed
 Gorpo¹¹ teyrn twryf llanwed
 Yn teyrnas nef noted

VERSES ON WELSH PROVINCES.

Add. MS. 14,869, fo. 103.

Eglynnyon a gant teulu Ywein
 Kyveilyawc i gylchrau Kymry
 Exr. p. ll. C. (Mortyn 9.)

Teulu Ywein llan anhun trois
 yn eu traws arovun
 fyrt kyrt kyueten duhun
 Pa fort yt awn o Fortun

¹ Cyfarchafael.

² Graid.

³ Archafael.

⁴ Cleddyfal.

⁵ Gal Dywal.

⁶ Trachwyddo.

⁷ Trainal.

⁸ Anred.

⁹ Gwaredred.

¹⁰ Neuéd.

¹¹ Gorpo.

Dos was yn ebrwyt heb roti geirda
 Yr gwrda ysy yndi
 Dywan wan trywan trwydi
 Dywed an dyuod y Geri¹
 Dos was o Geri ac archwn wrthid
 rac an llid an llochi
 Duvet y doetham iti
 Dywed y down Arwystli²
 Dygychwyn gennad gan vawnrydic doryf
 y deruyn Keredic³
 dywan ar wyllt ar wallt pic
 Dywed y down Benwedic⁴
 Dos obenwedic boeti ouyt gennad
 gan yth wna kewilyt
 Dywan ar gynan gynyt
 dywed y down Veiryonny⁵
 Dygychwyn gennad gyuyll mordwy gwyr
 gordyar⁶ y gylchwy
 Dywan yr traean tramwy
 Dywed y down Ardudwy⁷
 Dygychwyn gennad gein deruyn y wlad
 a wletchwyys meruyn
 Dos y west ar nest neuyn
 Dywed an dyuod Leyn⁸
 Dygychwyn gennad o gylch dragon llary⁹
 lluosawc y galon
 Dos varchawc aruawc Aruon¹⁰
 A Dywed an dyuod Mon¹¹
 Teulu y wein hael hawl dioleith¹² lloegy
 lluosawc am anreith
 A ennir wedy hirdeith
 A annwny yn Ros¹³ nosweith
 Dos was y gennyf ac nac annerch nep
 ony byt uyg gortorch
 Dywan ar vuan veinerch
 Dywed an dywod Lannerch¹⁴
 Dygychwyn gennad gadyr ardal teulu
 teilwg met o vual

¹ Keri.² Arwystli.³ Keredic.⁴ Penwedic.⁵ Meirionydd.⁶ Gorddyar.⁷ Ardudwy.⁸ Lleyrn.⁹ Llary.¹⁰ Arfon.¹¹ Mon.¹² Dioleith.¹³ Ros.¹⁴ Llannerch.

Chweched am galed amgelet am eur
 a mireinwch¹ byd æ anrydet
 Seithued bwrw gwythlwrw² gweithlonet
 Geir syberw³ a berw⁴ yny beruet
 Wythued yw llat a llafnew cochwet
 Kelein a chathyl brein ar y bronnwet
 Nawued yn ryred nyd yn anryuet⁵
 lleidyr na all edrych crist yn y grocwet
 Decued anwaraed yw anwaret anwar
 dall uydar kym tylluget
 Dreir anhuenyt⁶ herwyt haeret
 Hiruod heb gymod yny gamwek
 duw a uynn dyuod yw orset,
 hydyr a llaw nyd llai yw omet
 dadwyrein o uein o net an dyhyt
 y an Diburyaw o an camwet
 Treisswr yw agheu ar bob trosset
 Trameint uyd kywreint an kywryssed⁷
 O Ruffut gwaewrut goruolet, ym ken⁸
 am Kynnygyws eur a meirch hywet
 Hil Kynan erwan⁹ erwydet¹⁰
 Hael y wan hil Ywein Gwynet
 Hil Madawc hydyr uynawc¹¹ vonhet
 in Wynnyant Kert nyd cart¹² y di wet
 Kyuetach uorach¹³ uawret, oruchel
 or achwet¹⁴ oruen o deyrnet
 Neum bu oe agad mwyndyad met
 Wy bu oesdlawd beirt oe ystlynet¹⁵
 Ysgereis a gwr nyd yw goruolet
 Ysgar byw a marw garw argywet¹⁶
 Am arglwyt diwyd am diwet ysgar
 au ysgafyn a wr y vreuolet¹⁷
 Ny byt Kyuoed pawb pymcan mlynet
 Noc y bu gyuyg gwlyd teilyg¹⁸ gwlet¹⁹
 Ny bo Kyuyg duw ym kyuet yg kyuawr
 synnhwyr vawr Senet

¹ Miremwch.² Gwythlwrw.³ Syberw.⁴ Perfedd.⁵ Anryfedd.⁶ Anhuenydd.⁷ Cywryssedd.⁸ Ken.⁹ Erwan.¹⁰ Erwydedd.¹¹ Mynawc.¹² Cardd.¹³ Morach.¹⁴ Achwedd.¹⁵ Ystlynedd.¹⁶ Argywedd¹⁷ Breuoled¹⁸ Leilyng.¹⁹ Gwlydd.

ODE TO LLYWELYN LORD OF CHIRK AND
NANTHEUDWY. (See page 171.)

Add. MS. 14,869, fo. 29.

Llygrad gwr ae cant y
Llywelyn mab Gruffut Mab
Madog ab Gruffut Maelor v. f. 171.
ex' p' aliu' et p' aliu'

Hanbych well o bell bwyll ardderchawc
O Duw yn gyntaf naf niuerawc
Heneuyt¹ dedwyt odidawc dy bar
 anescor dy uar uar tormenawr²
ys byt yt arglwyd rwyd rutnoawc³
Llywelyn lluyt⁴ ueirch aruawc
A chlod a gornod am geiryawc ddyffrynt
 gwrawl hawl hwysgynt⁵ hynt hirlidyawc
A rechdyr ae wyr bynt waretawc
Yt ddreic y weun wayw kyndynnyawc
Ar Drewen yn beeth genhyd beithyawc,⁶ rwyf
 ac ar Elsmer glwyf glud nygedawc⁷
Rugyl oryr ongyr⁸ angert vreinyawc
Rac ulaen cad cadarn dywyssawc
Ragod gynhossod Kyhoetawc colofyn
 ef a dyf gorofyn hyd Gaer Efrawc
Mab Gruffut gleifrut glod wasgarawc
Mawrddrud afael hael o hil Madawc
Mawr beir kyghyweir kynuarchawc yghad
Mawretus dy wlad rad redegawc
A mi mal athro ethrylithawc
Myfyr yw ynof cof cadeiryawc
Prydaf yu ddyfnaf ytt ddeifnyawc⁹ Powys
 pryduerth dy gynmrys gennhyf nerthawc
ys Keffych ys kyffuryf enwawc
wrth dy uot uod yn gyuoethawc
Ac yn y gorffen gorffawc anrydet
 trugar'et gan Duw trugarawc.

¹ Heneuydd.

² Tormenawr.

³ Rhuddfoawr.

⁴ Lluydd.

⁵ Hwysgynt.

⁶ Peithiawc.

⁷ Mygedawc.

⁸ Ongyr.

⁹ Deifniawc.

ODE TO LLEWELYN, LORD OF MECHAIN.

(See page 120.)

Add. MS. 14,869, fo. 180.

Eglynnyon agant Llywarth Llaety
y Lln ap Madawc ap Maredudd. (*ob.* 1159.)
v. f. 120.

Gouynuwys nebun ny bu raen ganrei
Kyn rudaw haearngaen
Pa was a wisg e lasgaen¹
Pa walch yw y balch or blaen
Lleissyawn werennic² o ranned dyall
nyd arall ae harwed
llyw glyw glew anhangnyued
Llywelyn gelyn Gwyned
Pieu yr ysgwt egutwal kynwan
ar kanwaew am y thal
Pwy r glew llew llit aer ddywal
Ae deily kyfrwg dwy brennyal
Y sgwyt Lywelyn lyw kadeithi bro
eu honno yw honni
Ysgwyt ac ysgwyd yndi
Ysgwyt ac ysgryt recdi
Pieu y cledyf cleu a dranodir³
klywyfhir diamheu
Klotuawr klywitor⁴ nad geu
Kauas llad ar llaw deheu
Yssef ae treuyt treuat amdiffyn
amdiffwys gymynat
Gweilch argae yn dyd aergat
Gwalch Machein⁵ gorwyrein⁶ gwlat
Pieu y rodawc rud uaran⁷ aerule
ae haervleid gyr y ban
Pwy briw vch browysuarch can'
Pwy y henw hynot gyurann
Yssef y gelwir llawhir Llywelyn
llyw teruyn teruysc dir
llawr gawr goruchel y wir
Lloegyr ddiua ddiuenyl gywir

¹ Caen.² Gwerennic.³ Trafodi.⁴ Clywiton.⁵ Mechain.⁶ Gorwyrain.⁷ Baran.

ODE TO GRUFFUDD AP CYNAN, LORD OF
MEIRIONEDD.

BY THE BARD PRYDYDD Y MOCH. (See page 96.)

Add. MS. 14,869, fo. 179.

Awdyl a gant prydyt y moch
 Ruffut ap kynan ap Ywein Gwynet. v. f. 96.
 Rac vwy Dygannwy dygynwyre glyw
 o Uon hyd Uynyw llyw llu agde
 Dy ryd y doryf dy re orwydaur
 hyd y llewych llawr gwawr gwymp vore
 Dychymysc avrffysc yn aryfle aedur
 ae gledyf flamdur ay glot dy re¹
 Mab medel vtkyrn heyrn dy he
 Gruffut teyrnud tut olisse
 Mab cor dor dewred ef dwyre prifgat
 Megys y hendat oe rat rodre²
 Molawt yw ygnif mal ym danure
 Edinneirch a seirch serygyl kynnwe
 Moladwy y ryd rod y bore
 Moidyd essillyd ny syll eurde
 Moleis y rwyf kemeis kamre ysgaylan
 yn amwyn garthan gyrch y daudde
 Mele haelder ner nyt aghyfle
 Aghyflym uuner ueirch fer fyryfne
 Pan diowng trawsulwng tros vre y dreissyon
 ysgyluyon ysgylue
 Rac colouyn lliaws maws mab nwyfre
 Rac gelyn bryneich branhes dychre³
 Ny byd arodryd ar odre Prydein
 prydydyon arwyre
 Ef yw fenn fynnyant dibelre⁴
 Ef ae dwc oy dec werydre⁵
 Ef Kymer hyder hyt uuddugre⁶ lys
 Ef dengys emys amyl eu gorne
 Ef yn freu⁷ tereu tarole Saysson
 mur eryglon mon mynestyr greude
 Poet ef y offen orffowysle
 A rfedawc eirchydut arch oe vulle
 Y gkyuaruot clot cludueird dyle
 Yg kyurwys gynnwys gan wawr yele.

¹ Dyre.⁴ Pelrhe.⁶ Buddugre.² Rhodre.⁵ Gwerydre.⁷ Ffreu.³ Dyshre.

A CONTENTION BETWEEN THE BARDS CYNDDELW
AND SEISSYLL,

RELATIVE TO MADOG AS MAREDUDD, PRINCE OF POWIS FADOG.

(See p. 111.)

Add. MS. 14,869, fo. 228B.

Amrysson kyndelw a seissyll bry fwrch
am benkeirtaeth uadawc. M. Maredut
A chyndelw a dechreuwyo.

Ym hyuryd yn kymryd kylch
gan llyw kynet llew kyfwlch
Marchogwny marchogaeth ualch
Marchogron meirch gweilwon gweilch
Seissyll

Gweilch radeu yn cadwyd maes
Gwyr gwanar gwawr trydar treis
Gwynnyd beirt bod yn eu hoes
Gwenndoryf gwynn deyrn Powys
Kyndelw

Ked bei teu wledic hyd wlad bor eurawc
Aer uarchawc deifnyawc¹ dor
Ry bytei neu ueith ragor
Ry bytwn bennkert benn cor
Seissyll

Am uaes trefgalw lys turyf emys
a glyw a glywir yn hysbys
Twryf gawr gortwytawc gochwys
ual turyf torredwynt am brys.
Kyndelw

Ked bei teu wledic wlad run am Maelgwn
Maelgying a borthun
ry bytei neu uet anhun
ry bytwn bennkert benn cun
Seissyll

Mi breu bod yn bonnkert
O yawullin yawn llwyth culuart
A hyn Kyndelw uawr cawr kyrt
O honn ny heniw beirt
Kyndelw

Kym gelwic yn fyryf yn fyse arab hwyl
yn arab hawl deruyse
Yn fyrt kyrt kert dau awdlyse
Yn brydyt yn brifuart dysc.

¹ Deifniawc.

² Ffyseg.

A POEM IN HONOUR OF OWAIN CYFEILLAWG,
PRINCE OF UPPER POWYS.

BY THE BARD CYNDELW. (See page 78.)

*Add. MS. 14,869, fo. 216.*Eglynnyon a gant kyndelw y
ewein kyueilyawc. Ex^r. p' ll' C.

Gwirawd Ywein draw dra digoll uy nyt
mor vynyeh y haruoll
O win kyuyrgein nyd kyuyrgoll
O vet o vuelin oll
Gwirawd am daerawd am daw gan rebut
am rybuch¹ oe wenllaw
Pennyadur cad ked wallaw
Penn cor penkert wyf itaw
Gwirawd a dygyr o digawn atan
gwin o bann rann radlawn
Yn llys lles glyw llyw lleissawn
Yn llaw llew cad Kyrn llad llawn
Gwirawd Ywein llary llawen yd rotir
yny tir tu Hafren
A threul hygar yw hagen
A thraw y daw a dygen
Gwirawd Ywein llary llachar y demysc
Ar deruyn y esgar²
Balch y daw yn llaw lluchuar
Metw y thoryf met y thonnyar³
Gwirawd an gwrthuyn gwrth syr a lleuad
gan rwyf rad rut vyhyr
Ann hiruryn hirvreix eryr
Am hauren hyuryd gwen gwyr
Ar llaw Ywein hael hawl dilyn gwrualach
y mae gorvlwch eurin
Anrydet gwymo arwet gwin
Anrec brifdec breyenhin
Vt yssym eliw ar geir
Nys arueit llew a dan lloer
Gwaew crwm yn dyt trwm trwy fwyr⁴
Gwan fyse⁵ yn eurwrysc yn aer

¹ Rhyburh.² Esgar.³ Tonniar.⁴ Ffwyr.⁵ Ffyog.

Gawrferdd huysgwn huysgein a uyt
 am vetwl mab Ywein
 Gawr ualch rac preitualch Prydein
 Gawr vawr am breit yawr am brein¹
 Preit wasgar anwar anwas y gelwir
 enwir hir hydyr y gas
 Enwawc dreic dragon wanas
 Glyw dinac a glew dinas
 Dinas teyrnas teyrn or uu toryf
 Twryf aches² anotun
 Rwyf dragon rotyon reitun
 Reitruc royad rwytrad run
 Run gygretyf gynnetyf gynneuawd oreu
 Rut bareu rot barawd
 A dal eur mal yr molawd
 Ac ny beirch poscueirch pascnawd³
 Gnawd gretyf ar ysgwyd ar ysgwn⁴ terrwyn
 ym prafdyn ym pryffwn⁵
 llid odrut llut llu gygrwn
 lluoet orthew llew llafyndwn
 Y lafyn ygkreulif yg kreulynn gwyar
 yg kreulawn ymwrthrynn
 gwychyrr y gwylch gweilch amdiffyn
 gwalch gwenwynualch Gwenwynwyn.

A POEM IN HONOUR OF GWENWYNWYN,
 PRINCE OF UPPER POWYS.

BY THE BARD CYNDELW. (See pp. 78, 79.)

Add. MS. 14,869, fo. 217.

Eglynion molyant y wenwynwyn
 Kyndelw ac cant. Ex^r. p^r ll.

Essym arglwyd gwrth gortiuwg y uâr
 gortwy neb nyw hystwg
 Glyw diwreit gortuleit gorulwg
 Glew dywal ny dal ny dwg
 Esid ym arglwyd aerglwyf ner northfawr
 Aer llew llawr llawch nieur
 Ny oleith lleith yr llyuyrder
 Ny otef cam nyw kymer

¹ Prain.

² Aches.

³ Pascuawd.

⁴ Ysgwn.

⁵ Pryffwn.

Essid ym arglwyd curgledyfrut gawr
 breisc lafnawr brwysc lofrut
 Ny dawl wrth ac mawl mawrvut
 Ny grawn golud nyw golut
 Essid ym arglwyd argledyr anaw beirt
 am barteir yn eityaw
 Am caryad cadarn arnaw
 Am kert am kynhelw
 Essid ym arglwyd argledyr cad a tharyf
 a theruyn ar gywlad
 Cloduawr llawr llaw agkaead
 Coryf toryf teruysc oe agkad
 Essid ym wledic wlad amdiffyn llary
 llawer dyn ae gouyn
 Gwaedlaun osbarth warth wrthryn¹
 Gwychuar gwanar Gwenwynwyn

STANZAS IN HONOUR OF GWENWYNWYN,
PRINCE OF UPPER POWYS.

BY THE BARD CYNDELW.

Add. MS. 14,869, fo. 217b.

Eglynynon molyant y wenwyn-
wyn Kyndelw at cant.

1. Detholeis oles leissyawn uy rwyf
 yn rwytualch am y dawn
 yn hawl wrt ortyfyn camawn²
 Yn hael digraff yn digrawn³
2. Detholeis uy rwyf yn rwyd rad wasgar
 yn llachar yn lluchyd
 Yn llary llawr yn llaw rotyad
 Yn llew glew glyw difreidyad
3. Detholeis uy rwyf yn rwyd aerllew toryf
 yn teruysc a thrylew
 Yn anreith odeith odew
 Yn wrt ortrud yn lud lew
4. Detholeis uy rwyf yn rwyd gelynyon
 gal ynal ym plymnwyd
 Yn wawr glyw glew diarswyd
 Yn walch balch bolch y ysgwyd

¹ Gwrthryn.

² Camawn.

³ Digrawn.

5. Detholeis uy rwyf yn rwyf am olud
 rwyf wan rut yn rodwyf
 Yn rotawc vriw vreisc arwyf
 Kn argledyr ym yn arglwyf
6. Detholeis uy rwyf yn rad wellig¹ mawr
 llwythuawr llawr llaw derchwyn
 Yn eurllyw glyw glew degyn²
 Yn eryr gwyr gwen wyn wyn
 Detholeis rwyf llu lluryglas, deyrn
 llugyrn gyrn gyuadas
 Yn doethgar kertgar eartwas
 Yn dor cor coelig³ dinas
 Dinas teyrnas teyrnweis ohen
 Teyrnwalch Din Emreis
 Bu da dethol a geneis
 Bu doeth mal y detholeis
 Detholeis o les, etc.

DESCENT OF THE PRINCES OF POWYS WENWYNWYN.

Bleddyn ab Cynvn, Prince of Powys.=Haer, d. and co-heiress of Cyllin ab Y
 Or, a lion ramp. *gules*. Ob. 1072. | Blaidd Rhudd, of Gêst, in Eivionydd.

Maredudd ab Bleddyn, Prince of Powys.=Hunydd, d. of Eunydd ab Gwernwy, Lord
 Or, a lion ramp. *gules*. | of Dyffryn Clwyd, Trefalun, and Y
 Ob. 1130. | Groesffordd. See p. 107.

1 2
 Madog, Prince of Powys Fadog. Gruffudd, Lord of Cyfeiliawg, Mawddwy, and half of=
 Penllyn. Or, a lion's gamb, erased bendways *gules*.
 Ob. 1125.

Owain Cyfeiliawg, Prince of Upper Powys. Or, a lion's gamb, erased=
 bendways *gules*. He was the founder of the Cistercian Monastery of
 Ystrad Marchell, where he died and was buried in the year 1197.

Gwenwynwyn, Prince of Upper Powys, which from him was called Powys=
 Wenwynwyn. Or, a lion's gamb, erased bendways *gules*. Ob. 1218.
 (See pp. 78, 79.)

Gruffudd, Prince of Powys Wenwynwyn.=Hawys, d. of Sir John l'Estrange,
 Or, a lion ramp. *gules*. | of Ness, Knt.

1 2 3
 Owain, Lord of Arwystli, Cyfeiliawg, Ystrad Llywelyn, Lord of John, a
 Marchell, etc. Or, a lion ramp. *gules*. (See Tal y Bont and Priest.
 p. 79.) Deuddwr.

4 5 6
 William, Lord David, Lord of Pentyrch, Celli Gruffudd Fychan,
 of Mawddwy. Caswallon, Penarth and Rhiw- Lord of Moch-
 hirarth. nant.

¹ Gwelling.² Degyr.³ Coeling.

Bro heirt y ueirt y ueirch can
 Boconn gedawl uch bro gaduan
 Caduan ner ener anaw kertoryon
 Kertassant ar eityaw
 Arwar trydar trin ognaw
 Eryr gwyr frawt dymhyr fraw
 Fraw gyrchyd cant cad kyn bu llawr y dy
 ae deyrn vytinawr
 Ny elwid rwyd ysg wydawr
 ry gelwir rann varw rann varw
 Mawr deyrn kedeyrn kyd gyurannu eur
 ac aryant ym pob tu
 Milwr milwyr gynytu
 Maredut mawr adwyn vu
 Maredut llofrut, etc.

ELEGY ON EINION AB SEISYLLT, LORD OF
MATHAFARN.

BY THE BARD IORWERTH CYRIOG. (See pp. 98, 99.)

Add. MS. 14,964, fo. 27B.

Mar. Einion ap Seisyllt

Awst y llas yngastelli
 Eilon dor o Lan Dyvi
 Pan fu ymgyrchu gorchest
 'Eb rydu 'r ffyn a brwydr ffest
 Rhwng Cyveiliog enwog oed
 Ac Arwystli torri tiroed
 Yno Einion a ennynod
 At un y fu y tan oi fod
 Ein cadpenan pen an parth
 An paun cor a'n pen cy varth
 A fu Einion iw foned
 Penaeth farn panaeth iw ved
 Rhagorad yn rhiw gergnt
 A'u blaen y gwyr blauna gynt
 Ymdreçod trawod at rai
 A rhyu vilwyr rhyvelai
 Ei vriw a gas errog oed
 Fry dywedynt ai frad ydoed
 Gwr oed Einion gwrdenwog
 Car ir i arll fy'n curo rog
 Aer Seisyllt a roe'r sissoed

ODE TO PRINCE OWAIN AB GRUFFUDD AB
GWENWYNWYN, LORD OF ARWYSTLI, ETC.

BY LLYWELYN FARD. (See p. 79.)

Add. MS. 15,001, fo. 256.

Llwelyn fardd a gant yr Awdl hon i Ywein
ap Gruffudd ap Gwenwynwyn.

Clod ysgain Ywain clod ysgain
ysgwyd ddrud dylud dyliffain
clwyf iddaw ni ddaw ni ddamwain gorofn
cleu eofn golofn aur ei goelfain
Clud gamlan cynran o fil cynrain
mal Clydno Eiddin prif gyfrin prain
cler ysgwn llafn-dwn orofn Llundain lawr
arwr-wawr¹ pryd-fawr warant Prydain
Aer-bybyr eryr dewr-wyr dwyrain
aur-gyfrwy gyfr-wydd orwydd arwain
Ar wydd na elwir yn elain feddiant
arddelwawg hyddgant cwbl foliant cain
Erddrym ced wych-rym cadoedd achwrain
urddud ni blygud yn awr blygain
wrth ofwy arlwy eur-lain teyrnedd
eur-gledd gwr gwedd gwyar gywain
Mâb Gruffudd didyb Udd dadiain
myfyr nad didraul molawd didrain
wyr Gwenwynwyn wyn a wna rhain gorphen²
bleiddau y gogen³ ain ei gigwain
Ef Nudd ced ddiludd cedyrn ddilain
Eur-frenhin cywrennin cywrain
Ef ddeddfau goran goradain cenedl
pan ddoeth cychwedl am lwyth Cichwain
Rhysswr parch perchen march archfain
rhysedd balch cyflym-walch celain
rhwyg eur-gor cyngor yn y cyngain ddawn
rhydd alaf ddigrawn alon ddigrain
Rhi rhudd-bar cyfar cyfwyrain
ryn ddiorddin Brynaich ran orddawn brain
rhifr i ddewr-llwrw rhyfel ddarlain glêdd
rheufedd nid rhyfedd hyd yn Rhufain
Rhif pybyr eryr arwyrain
rhwyf difradw rhwym achadw Mechain

¹ Mawr.² Gorpheu.³ Gogeu.

the Druids. The typical tree of Kêd, or Ogyrven, one of her two chief characters, was an apple-tree, on which the mistletoe, the divine branch, is often found growing, and this gave the type name to the tree of knowledge with the British bards. Taliesin says, "seven score Ogyrvens pertain to the British muse".¹ The brindled ox of Hu Gadarn had seven score knobs on his collar. The number of stones at Stonchenge has been computed at seven score. The "Avallenau", or apple-trees, were the wood of the tree of knowledge; and these were represented as being 147 in number. From a poem, written by Merddin, we gather that there was a garden, or orchard, containing 147 apple-trees, or sprigs, which could be carried about by him in all his wanderings. The bard bemoans that the tree of knowledge, and the shoots, have now to be concealed in the secrecy of a Caledonian wood. The tree still grows at "the confluence of streams" the two waters, but has no longer "the raised circle", and the protective surroundings of old. The Druids, and their lore, are being hunted to death by the Christians, the "men in black". Merddin, and a faithful few, still guard the tree of knowledge, although their persecutors are now more numerous than their disciples. This tree of knowledge has seven score and seven shoots or sprigs, composing the whole book, and these may now be claimed as ideographs and hieroglyphics, which deposited their phonetic values in the three alphabets. Thus, the tree of knowledge, the Egyptian Kad, the Welsh Gwyd, is the representative of the mother Kêd, who is identified by Taliesin with Ogyrven.¹

Ogyrven, or Gogyrven, and Khekr (Egyp.), means to adorn, a collar, or necklace, which, in the lunar reckoning, had ten points or branches, as is implied by the name of Menat. Afterwards, the collar worn by the mother Isis, had nine points or beads, according to the Solar reckoning. Ogyrven is one of the two characters of Kêd, and Keridwen the other. When interpreted by the Egyptian

¹ Preidden Annwn, 5.

derived their Colbren, the wood of credibility, the staves on which their runes were cut. Bren, or Pren, is the REN; just as PREF, the snake, is the REF. The REN is the branch, and *ren* (Eg.), means to call by name. COEL answers to Kher (Eg.), the word, to speak, utterance, speech, voice. Thus, the Coelbren is the branch of the word, the wood of speech, identical with the REN (*renpu*) of Taht, and the emblem of that branch, which was the word, or Logos, impersonated as the British DOVYDD.¹

Pliny tells us, "that the Druids hold nothing in greater reverence than the *mistletoe*, and the tree upon which it grows, so that it be an oak. They choose forests of oaks, for the sake of the tree itself, and perform no sacred rites without oak leaves; so that one might fancy they had even been called for this reason, turning the word into Greek, Druids. But whatever grows upon these trees they hold to have been sent from heaven, and to be a sign that the Deity himself had chosen the tree for his own. The thing, however, is very rarely found, and when found, is gathered with much ceremony; and, above all, on the sixth day of the moon, by which these men reckon the beginnings of their months and years, and of their cycle of thirty years (the Egyptian Sutech), because the moon has then sufficient power, yet has not reached half its size. Addressing it in their own language, by the epithet of All-healing; after duly preparing sacrifices and banquets under the tree, they bring to the spot two white bulls, the horns of which are then, for the first time, garlanded. The priest, clothed in a white dress, ascends the tree, and cuts the mistletoe with a golden knife; it is caught in a white cloak. Thereupon they slay the victims, with a prayer that the Deity may prosper his own gift to them, to whom he had given it. They fancy that by drinking it, fertility is given to any barren animal, and that it is a remedy against all poisons."

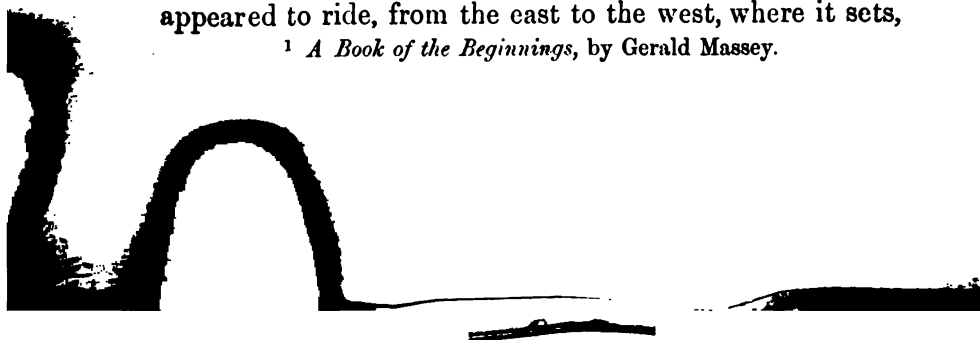
¹ *A Book of the Beginnings*, by Gerald Massey, Esq. 2 vols. Williams and Norgate, 14, Henrietta Street, London. 1881. Price 32s.

The Leek, or onion, worn by the Welsh as a national symbol, is one of the Egyptian hieroglyphics. Leeks and onions were identified with the young Sun-god Abon, at Byblos. They were exhibited in pots, with other vegetables, called the Gardens of the Deity. The Welsh wore the leek in honour of Hu, one of whose names was Aeddon. The onion, with its heat and its circles, was a symbol of the sun-god Hu, in Egypt. It was named after him, the HUT. One sign of Hu, in the hieroglyphics, is the Tebhut, or winged disk of the Sun, sign of the great God, the Lord of Heaven, and the Giver of life. It is the solar disk spread out. The leek, or sprouting onion (Hut) of Wales, is equally a Tebhut and type of the solar god and source of life.

In the British mythology, we have the solar bull, and the solar birth-place, identified with the sign Taurus, the Bull. The birth-place is where the sun rises at the time of the vernal equinox; and this, in the Druidic cult, is continually identified with the Bull, which must have been over four thousand years ago, as the equinox entered that sign 6,190 years since (dating from the year 1880), and left it 4,035 years ago.¹

The Scarabæus, or beetle (see p. 31), than which no symbol was more revered in Egypt, was the likeness in which the god Khepr was fashioned, as the Former and Transformer. He is represented as rolling the solar disk, and has the title of Khepr-Ra. But transformer of time, of one cycle into another, is the idea conveyed. Khepr was the type of transformation, the Egyptian mode of figuring immortality as continuity, and the Beetle was stationed on that part of the zodiac where Cancer (the Crab) is now. This point was the beginning and end of the solsticial year (June 24th). Khepr clasped the zodiacal circle of the sun with one hand to each half of the whole. Here he received the sun, and passed it on in what is termed his boat, the golden boat of the sun, which was of a lunette form, in which the sun's disk appeared to ride, from the east to the west, where it sets,

¹ *A Book of the Beginnings*, by Gerald Massey.



and after passing through the darkness of Hades (the night), rises again in the east, bringing with him the souls of the faithful departed, whom he has rescued from the dreaded dragon Apophis, in the wonder-world.

Khepr was also identified with the Sun itself, that went round for ever, and ringed the world with the safety of light continually renewed. Khepr, in his boat, is the antithesis of the Deluge. Khepr-Ra is, literally, the sun-beetle; and this symbol of continuity, transformation, and resurrection, was so profoundly lavished in burial of the dead, that the ancient scarabæi are plentiful in Egypt to this day.

The beetle appeared on the Nile banks in the month previous to that of the inundation, the month of Nebirth, and formed its ark in the shape of a round ball of earth, in which it encased its seed against the coming flood, to save up and reproduce its seed in due season. This ball it buries with itself in the soil. The inundation lasts for three months, at the end of which time the scarab emblem of Khepr, the beetle, that went underground to make his transformation, issues forth once more in the shape of his own seed. Moufet, in his *Theatrum Insectorum*, says the beetle has no female, but shapes its own from itself. For it dies once in a year, and from its own corruption, like a phoenix, it lives again, as Moninus witnesseth, by the heat of the sun. It was depicted as rolling the sun through the heavens, and that course ended visibly with sunset. It made the annual circle, and was thus the symbol of a year; hence, said to die, and be renewed once a year. The beetle was that celestial sign in which the solar year ended, and a new year began.¹

¹ *A Book of the Beginnings*, by Gerald Massey.

William, his successor ; 2. Reginald, Baron Warren, of Wirmgay ; Gundred, who married Roger, Earl of Warwick ; and Adeline, wife of Henry, son of David, King of Scotland.

III. William, Earl of Warren and Surrey. In A.D. 1147, he went to the Holy Land, where he was slain, 1145, and was buried at Lewes. He married Alice, who died 4th December 1174, daughter of William Talvace, son of Robert de Belesme, Earl of Shrewsbury, by whom he had issue one only daughter and heiress, Isabel, Countess of Warren and Surrey, who died 13th July, A.D. 1199, and was buried at Lewes. She married, first, William, Count de Blois, natural son of King Stephen, who, in her right, became Fourth Earl of Warren and Surrey. He bore *gules*, three pellets, *vairé*, on a chief *or*, an eagle displayed *gules*, membered *azure*, and died without issue, in October, A.D. 1160. The Countess married, secondly, Hamiline Plantagenet (natural son of Geoffroi, Count of Anjou), who bore *azure*, semée of fleurs-de-lis of France, and a border of England ; and also checky *or* and *azure* for Warren, on his becoming fifth Earl, by right of his wife. He died 3rd June, A.D. 1201, leaving issue,

VI. William, Earl of Warren and Surrey. In 1216, John, King of England, assailed by the formidable insurrection of his Barons, and most powerful subjects, and being menaced by Louis, the Dauphin of France, sought to form an alliance with the Welsh Princes and Chieftains. This they refused to grant him, and in revenge, he destroyed the castles of Hay and Radnor, and two of the castles of the Fitz Alans, Colynwy, and Oswestry, which last was burnt to the ground.¹ Earl William died 27th May 1240, and was buried at Lewes. He married, first, Maude, daughter of William de Albini, Earl of Arundel, by whom he had no issue. He married, secondly, Maude, sister and co-heir of Anselme Marshal, Earl of Pembroke, who died A.D. 1248, and was buried in Tintern Abbey, by whom he had issue,

¹ See p. 162.

He died without any lawful issue, on the morrow preceding the calends of July 1348 (21 Edw. III) in the 61st year of his age, and lies buried alone under a raised tomb, near the high altar at Lewes, leaving Alice his sister, wife of Edmund, Earl of Arundel, his next heir of blood.

At the inquisition taken after his death, he was found to be seised of the manor of Tyburn, in Middlesex.

The manors of Grantham, Standford, and Paunton-Magna, in Com. Lincoln.

The castle and town of Lewes, with the lordships of Cokefield, Clenton, Brighthelmstone, Rottingdean, Houndesden, Northess, Rademild, Kymer, Middleton, Alington, Worth, Pycombe, Pydinghore, and Seaford, in Sussex.

The castle and town of Reigate, with the manors of Dorking and Beckesworth, in Surrey.

The manors of Trowbridge, Winterbourne, and Amesbury, in Wiltshire, by the king's grant.

The castle of Clere, and the manor of Beston, in Norfolk.

The manor of Tyrringham, and the advowson of the Abbey of Neasham.

The manor of Middlewoud, and the hundreds of Malhow and Brotham Cross, in Norfolk.

The manor of Medmenham, in Com. Buck.

The manors of Caneford and Slapwick, in Com. Dorset, for term of life, with remainder to Thomas, Earl of Lancaster, and his heirs.

The manors of Coningsburgh, Hatfield, and Wakefield, in Com. Ebor (York).

The manor of Henstrig and Cherleton, in Com. Somerset.

The manor of Bokeland, in right of Joan, his Countess.

The manor of Wanton, in Surrey, for term of life, of the inheritance of John de Breause.

It appears that the Earl and the Countess Joan had been divorced, upon pretence of a former contract made by him with Maude de Neriford (a lady of a great family in Norfolk), and that he allowed to the same Joan seven hundred and forty marks per annum. And also, that he

This John, the eighth earl, dying without lawful issue in 1347, he was therefore succeeded by his sister Alice, who was the widow of Edmond Fitz-Alan, fourth Earl of Arundel, and Lord of Clun or Colynwy, and Oswestry, who was beheaded at Hereford in 1326. The Countess Alice had issue by her husband, two sons, Richard Fitz-Alan, fifth Earl of Arundel, and Lord of Clun and Oswestry, and succeeded his uncle as ninth Earl of Warren and Surrey, and third English Lord of Bromfield and Iâl, and Edmond Fitz-Alan; and two daughters, Alice, wife of John de Bohun, Earl of Hereford; and Jane, the wife of Warren Gerard, Lord de Lisle. Richard Fitz-Alan bought the castle and lordship of Chirk from John, Lord Mortimer, and thus acquired almost all the territories of the two murdered children.

It is to be observed, that in the second generation from John, seventh Earl of Warren and Surrey, who was one of the murderers of the two infant princes, the male line ended. The Countess Alice, heiress of this great house, married Edmund Fitz-Alan, Earl of Arundel; and in the third generation, the line of this family, who still possessed Castle Dinas Brân, and the lordships of Bromfield, Iâl, and Chirk, ended in an heir female, Elizabeth, who had a moiety of those lordships, and married Thomas Mowbray, Duke of Norfolk; and in the third generation, the male line failed again in that house.

Exchequer Q. R., Ancient Miscellanea; Ministers' Accounts Wallia; Bundle 710. J. E. G. 11,132. 21 Edw. III. (1348.)

Exp'n's fact' circa seisin' Castri Leonis ad opus d'ni et Principis capiend' tam in exp'n's Rig'o de Harwell Ric'i del Hogh r' Mag'ri Joh'is de Brunh'm Junioris tene'c' Cur' in d'nio de Brounfeld r' Yal p' div'sas vices q'm in exp'n's Ric'i del Hogh Jun'. Willi' de Aldelyne. Ric'i de Lyndesey. Joh'is de Pulesdon' r' Nich'i fr'is sui Ric'i le Hewestere David Gogan Joh'is de Wodhull r' Willi' de Pulesdon' continue moranc' ibid' p' custod' eiusd'm Castri a ix die Jul' anno r' r' E. t'cij post conquest' xxj' vsj' vj diem Augusti p'x seg'n p' xxix dies vtroq' die comput' vid'l't p' xxix dies p' l'ras d'ni Prin-

Die M'cur' xvij die Jul'. In pan' vjd. In c'vis vjd. In
carn' vijd. In lectis ijd. eo min' qz apud Langewistel.

S'm' xxijjd.

Die Jovis xix die Jul'. In pan' xixd. ob'. In c'vis xd. In
carn' vijd. In pulcin' vjd. In allea ob'. In candel' jd. In
lect' ijd.

S'm' iijjs. xd.

Die ven'is xx die Jul'. In pan' xijd. In c'vi's xijd. ob. In
allec' vjd. ob'. In pisc' recent' ix d. ob'. q'. In salm' recent'
vj d.

S'm' iijjs. ix d. ob'. q.

Die sabb'ti xxj die Jul'. In pan' xvijjd. In c'vi's xixd.
In c'vi's r' butiro jd. ob'. q'. In fari' aven' ob'. In pip'e ob'.
In sal' jd. In candel' q'. In allec' r' fflok vjd. In lect' ijd. ob'.

S'm' iijjs. jd. ob'.

S'm' istius sept' xxxijs. ob'.

Die d'nica xxij die Jul'. In pan' xixd. In c'vi's xvijjd.
In carn' xixd. In fari' aven' ob'. In croco ijd. q'. In lect'
ij d.

S'm' vs. jd. ob'. q'

Die Lune xxij die Jul'. In pan' xxjd. ob'. In vino vjd.
In c'vi's xvjd. ob'. In ovis jd. ob'. In croco ob'. In lect'
iij d. ob'.

S'm' iijjs. ijd. ob'.

Die M'rtis xxiiij die Jul'. In pan' xijd. In c'vi's xijjd.
In allec' ijd. In pisc' recent' vd. ob'. In ovis jd. ob'. In
candel' jd. In lect' ijd.

S'm' iijjs. ijd.

Die M'cur' xxv die Jul'. In pan' ijs. In c'vi's ijs. In
ovis jd. In fari' aven' jd. In lect' ijd.

S'm' iijjs. vd.

Die Jovis xxvj die Jul'. In pan' r' c'vi's de p'comp'. In
c'vi's ijd. In butiro ob'. In croco r' pip'e ijd. In lact' ob'.
In candel' ob'. In lect' ijd.

S'm' ix d. ob'.

Die ven'is xxvij die Jul'. In pan' vjd. In c'vi's iijjd. In
pisc' recent' ijd. ob'. In allec' vd. ob'. In butiro ob'. In
lect' ijd.

S'm' xxijjd. ob'.

Die sab'bt'i xxvii die Jul'. In pan' xijd. In c'vi's iijjd.
In pisc' recent' ijd. ob'. In fab' p. potag' ob'. In fari' fri' q'.
In lect' ijd.

S'm' xxijjd. q'.

S'm' istius sept' xxjs. vd. ob'. q'.

Die d'nica xxix die Jul'. In pan' xvijjd. In c'vi's xijjd.
In carn' viij d. In fari' aven' q. In croco ob'. In candel' jd.
In pan' viij d. In lect' iij d.

S'm' iijjs. iij d. ob'. q'.

Die Lune xxx die Jul'. In pane xjd. In c'vi's ix d. In
carn' vjd. ob'. In pisc' jd. In lact' ob'. In lect' ijd.

S'm' ijs. vjd.

Die M'rtis xxxj' die Jul'. In pan' xij*d.* In ovis*j.d.* ob'. In candel' ob'. In lect' iiij*d.* S'm' ijs. v*d.* ob'.

Die M'cur' p'mo die Augusti. In pan' xv*d.* In c'vi's xij*d.* In carn' viij*d.* ob'. In lact' ob'. In allea ob'. In fari' aven' j*d.* In ovis ob'. In candel' j*d.* In lect' iiij*d.*

S'm' ijs. viij*d.*

Die Jovis s'c'de die Augusti. In pan' xij*d.* In c'vi's x*d.* ob'. In carn' v*d.* In lact' ob'. In lect' iiij*d.*

S'm' ijs. ix*d.*

Die ven'is t'cio die Augusti. In pan' xij*d.* In c'vi's xij*d.* In allec' ij*d.* In pisc' recent' iiij*d.* q'. In pip'e ob'. In lact' ob'. In fab' p' postag' ob'. In lect' iiij*d.* S'm' ijs. x*d.* ob'.

Die sab'b'ti q'rto die Augusti. In pan' xij*d.* In c'vi's viij*d.* In allec' ij*d.* In lact' ob'. In cas' ij*d.* ob'. In fari' aven' ob'. In lect' iiij*d.*

Sm' ijs. iiij*d.* ob'.

S'm' istius sept' xxjs. j*d.* ob'.

Die d'nica q'nto die Augusti. In pan' xij*d.* In c'vi's viij*d.* In carn' viij*d.* ob'. In fari' aven' ob'. In lect' iiij*d.*

S'm' ijs. viij*d.*

Die Lune vj' die Augusti. In pan' iiij*d.* In c'vi's xij*d.* In carn' viij*d.* ob'. In lect' iiij*d.*

S'm' ijs. iiij*d.* ob'.

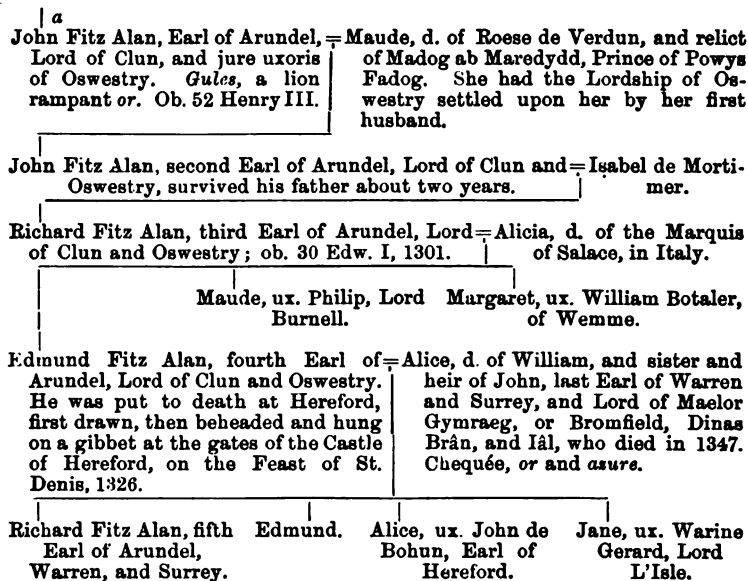
S'm' to' rtiusq' p'tis vj*li.* xvijjs. v*d.*

FITZ ALAN, EARLS OF ARUNDEL, LORDS OF COLYNWY (CLUN), OSWESTRY, CHIRKLAND, BROMFIELD, AND IAL

William Fitz Alan. = Isabel, Lady of Colynwy or Clun, sole daughter and heir of Helyas de Say, Baron of Colynwy, in the time of King Stephen. *Gules, two bars vairée, argent and azure.*

William Fitz Alan, Lord of Colynwy, ob 9 Henry II, 1173. =

<p>William. John Fitz Alan, Baron of Colynwy, or Clun.</p>	<p>Isabel, sister and co-heir of Hugh de Albini, fifth Earl of Arundel, who died in the prime of youth, 1241, 27 Henry III, and daughter of William de Albini, fourth Earl of Arundel. Earl Hugh leaving no children, his sister proved his heir, and the Castle of Arundel became the property of Isabel. The male line therefore of the house of Albini, thus failing, the title, by virtue of the tenure of the Castle of Arundel was next enjoyed by John Fitz Alan, son of Isabel. <i>Gules, a lion rampant or, armed and langued azure.</i></p>
--	---



This Richard, fifth Earl of Arundel, and ninth Earl of Warren and Surrey, was restored by the 4th Edward III. By descent, he had the lordships of Bromfield, Iâl, and Dinas Brân; and in 1334, 7th Edward III, he was made governor of Chirk Castle; and in the year following had a grant of the inheritance of that castle, with all the territories thereto belonging, being part of the possessions of Roger Mortimer, Earl of March, attainted. In 1356, he granted the following charter, a copy of which, taken from the books of Gruffydd, Hiraethog, and Edward ab Davydd ab Edward, is to be found amongst the Cae Cyriog MS.

(*Cae Cyriog MS.*)

WELSH COPY OF A LATIN CHARTER TO THE DISTRICT OF CHIRK IN THE EARL OF ARUNDEL'S TIME (A.D. 1356).

From the Books of Gruffydd Hiraethog and Edward ab Dafydd ab Edward. (Cae Cyriog M.S.)

Be it known to all who see or hear this letter, that Richard Earl of Arundel and Lord of Chirk, sends greeting to his subjects of the same lordship as follows: Know ye that we have

mised to pay to us twelve hundred marks, to be paid within the next twelve years, that is to say, a hundred marks every year on the Feast of S. Oswald and the Feast of S. Andrew, by just proportions, and to raise the same upon all proportionately according (gyfawch) to the profit that has been received or shall be received, and according to the trespass that has been done in the takings and the purchases as aforesaid. And that all who may have been otherwise dealt with may obtain a hearing in the suits at law, and upon that that justice and reason be done to him.

And in witness thereof, on the one part of this indenture remaining with the aforesaid commons, we have set our seal, and on the other part remaining with us, Master Gruffydd Trevor, Madog Cyffin,¹ Einion Foel, Einion ab y Moelfrych,² Iorwerth ab Einion Gethin, Hwfa ab Iorwerth, Einion ab Dafydd Vychan, Madog Llwyd,³ Iorwerth ab Ednyfed,⁴ Adda [Adam] Goch ab Ieuaf,⁵ Mareddydd ab Ednyfed Gam,⁶ Ievav Llwyd,⁷ and Ievav ab Madog, have set their seals on behalf of the said commons. And this was done in Castell y Waun (Chirk Castle) on the third day of the month of November, the nine and twentieth year of the reign of the third Edward after the Conquest (1336.)

This Earl Richard bore *gules*, a lion rampant *or*, armed and langued *azure*, and died 24th January 1375, and was buried at Lewes. He married first, Isabella, daughter of Hugh Despencer, Earl of Gloucester, by whom he had issue a daughter, Philippa, wife of Sir Richard Sergeaux, of Cornwall, Knt. This marriage was annulled, 29 Edw. III. He married, secondly, Eleanor, daughter of Henry, Earl of Lancaster, and widow of John, Lord Beaumont, who was buried at Lewes, by whom he had issue, three sons—1, Richard, his successor; 2, John, Lord Maltravers, in right of his wife Eleanor, sister and heir to Henry, Lord Maltravers, by whom he had a son John, who died *vita patris*, who was the father

¹ Madog Cyffin, of Lloran Uchaf in Cynllaith.

² Of Mochnant and Mynydd Mawr.

³ Of Bryn Cunallt.

⁴ Of Lys Pengwern in Nanheudwy.

⁵ Of Trevor in Nanheudwy.

⁶ Mareddydd was the fifth son of Ednyfed Gam, of Llys Pengwern.

⁷ Ievav Llwyd was the fifth son of Ieuaf ab Adda ab Awr, of Llys Trevor.

Inq. post mortem, 21 R. II. (No. 1 h.)

Inquisition taken at Chirk, in the Marches of Wales, in co. of Salop, 6th November, 21 R. II.

The jury say that Richard, Earl of Arundell, "qui erga d'c'm d'um Regem forisfecit fuit seiscitus in d'nico suo ut de feodo dni post decimu' nonu' diem Novembr' anno regni ejusdem d'ni Regis decimo de Castro et d'nio de Chirk r' Chirkelond cu' p'tin' in March' p'd'æ' r' inde feoffavit ad usum et p'ficuu' ejusdem comitis Thomam Archiep'm Cantuar tunc Archiep'm Ebor' Rob'm Ep'm London Will'm Ep'm Wynton Paganu' Tiptote Chr' Johem Wiltshire Chr' Johem Whethales David Holbech Rob'm Pubelowe cl'icum r' Thomam Herlyng cl'icum h'end sibi r' heredib' suis set die' q'd p'd'cus Comes exitus r' p' ficua Castri r' dn'ij p'd'cor' a tempore feoffamenti p'd'ci h'uit r' p'cepit. Et dic' q'd castru r' d'nium p'd'ca cu' consuetudinib' suis valent p' annu' in omib' exit' ult'a feoda Senescalli Constabul' Janatoris r' oi'm alior' officiarior' ib'm r' ult'a om'es repris' ib'm coib' annis f'ca's cccxiiijl. vjs. viiijd. It' die' q'd ijdem feoffati fuerunt seisciti eisdem modo r' forma ad usum r' p' ficuu' pd'ci' Comitis Arundell de advocac'o'e decimar' t'rar' d'uicaliu' Castri r' d'nii p'd'cor'. Et val' eadem advocacio' p' annu' vjs. viiijd."

Inq. post mortem, 21 Ric. II. (No. 1 i.)

Inquisition taken at Clone, in the Marches of Wales, 21st November.

The jury say "sup' sacr'm suu' q'd Ric'us comes Arundell fuit seiscit' in d'nico suo ut de feodo decimo nono die Novembr' anno d'ci' d'ni Reg. decimo quo die erga eundem d'um Regem forisfecit r' postea de Castro villa et d'nio de Clone r' de Cloneslond cu' p'tin' suis in d'ca' March' Wall' que valet p' annu' cu' consuetudinib' membris r' aliis p'tin' suis ult'a feoda oim' officiarior' ib'm ult'a om'es repris' ib'm coib' annis f'cas cxxiiij xiiijl. xvijjs. vd."

Inquisition taken at Salop, 17th November, upon the Knight's fees, etc., held of the Earl. (No. 11.)

"ij foed' milit' cu' p'tin' . . . Kynaston, Donaston, Maysbrook, Morton, Knokyn r' Osbaston que Johe's fil' r' here's Johis le Straunge de Knokyn Chr' ten' r' que xxli. r' d. . . d'co die quo forisfecit r' postea ut de Castro de Oswaldestre."

't assign' suis imp'p'm et valet p' annu' ult' repris' vjs. viij*d*. It'm dic' q'd idem Comes Arundell fuit seisitus in d'nico suo' ut de feodo' die quo' forisfecit 't postea de rev'sione uni' mesuag' cu' p'tin' in ead'm villa de Oswaldestre post mortem Alani Thorpp Cl'ci qui mesuag' illud tenet ad vitam suam ex concessione p'd'ci Comitis Arundell eid'm Alano' diu ante diem quo' idem Comes forisfecit inde fact. Et dic' q'd mesuagiu' illud nichil valet p' annu' ult' repris'. It'm dic' q'd id'm Comes Arundell fuit seisitus in d'nico suo' ut de feodo' d'co die quo' forisfecit 't postea de advocac'one eccl'ie de ffelton in March p'd'ca 't val' p' annu' xx m're' et de advocac'o'e lib'e Capelle S'ci Nich'i inf' Castru' de Oswaldestre 't valet p' annu' xlvjs. viij*d*. Et de advocac'o'e de'ciar' l'rar' d'nicali'u' de Kynardeslee 't valet p' annu' vjs. viij*d*. It'm dic' q'd p'd'cus Comes Arundell h'uit infra d'c'm Castru' de Oswaldestre xvij die July p'x' p'l'it 't postea bona 't catall' subscript' videl't in garderoba ib'm v arcus de taxo iij arcus de hulmo xx garb' sagitt'. vj balist'. v lanc' cu' vj capit'. i Gune. i barell de gunepoudre. cc. querell'. iij polaxes. ij sparthes. iij Jackes debil'. iij p'ia cerotec de plate. iij palett'. i bauderik p' balist'. i tabl'. i par' stipit'. iij p'ia compedu'. vj p'ia de mamcis fferois cu' bolt de ferro. i coler cu' ij shakyls de ferro. i luna'. i maliolu'. In magna Cam'a i copeborde. ij tabul' iij formul'. In media Cam'a iij cist'. ij formul' i tabul'. In alta Cam'a unu' molendinu' manuale p'cell' cujusda' Trepeget. In aula Constabular' iij tabul' iij trestell iij formul'. i pelium cu' lanacro i p'va' cista'. In bot'ia i cist' debil' ad fonte' i sicul' cu' cal'hena ferrea i barell p' armatur' xxxl claves de div's' seru'r. In capella i va's p' aqua bened'ca. i missale. i calic' de aurat' ij tuell de lino cu' frontello ij alb. ij casul' cu' paru'r i molendinu' manuale p' blad molend'. In coquina i mort'iu' de petra cu' i pila de ligno. In lardaria ij dol' debil' cu' vj b' salis quemidem artillar' armatur bona 't catall dimissa sunt in custodia Madoc lloid locu'ten' Rob'ti de Legh Chivaler Constabular' Castri p'd'ci p' garnistura ejusd'm Castri. It'm dic' q'd sunt ib'm 't in parcis de Bromhurst 't Oswaldestre lx carect' feni p' estimac'o'm p'c' carect' xld. xli. ib'm ad opus d'ni Regis dimis's.

It'm dic' q'd p'd'cus Comes Arundell similit' h'uit ib'm p'd'co xvij die July 't postea armatur' Artillar' bona 't catall' subscripta videl't iij Jackes iij palett' iij p'ia cerotec de plate ij polaxes v ar'c de taxo. ix garb d'i sagitt' i lanc vj capit' lanc'. ij cist' p' arcub' t' sagitt' unfun. iij balist'. c querell. iij vasa plumbi. ij ollas eneas. i Vern de ferro. i modiu' ferro ligat' iij p'ia compedu'. i fetirlok. i scala'. Set eju' de seu in

p'd'cm post p'd'cm xvij diem Julij D.C.C.xxli. in pecunia num'ata 't q'd quidam Thomas Harlyng nup' gen'alis Receptor p'd'ci comit' cepit 't asportavit pecunia' p'd'cam 't inde est d'no Regi responsur'. It'm dic' q'd . . . de Thorp Cli'cus nup' Receptor ib'm lib'avit de . . . p'd'ci Comit' Arundel . . . suis . . . Rob'to de Hilton armig'o C. marc' unde iidem Alanus 't Rob'tus sunt int' se d'no Regi responsur. It'm dic' q'd arrerag' firm' 't reddit' Castr' vil' d'n'm 't Man'ior' p'd'cor' usq' ad vigil' S'c'i Mich'is p'x' ante que se extendunt p' estimac'o'em ad CCC.xxxijli. sunt in manib' div's . . . ent' ballior' p'p'oitor' 't alior' Ministror' ib'm computanciu' qui inde sunt computabil' 't responsur. It'm dic' q'd reddit' 't firm' ad t'm'o S'c'i Mich'is p'x' p'l'it' qui se extendunt p' estimac'on' ad lxxvli. xijl. iijl. sunt in manib' tenenc' ib'm unde Recep't ib'm est computabil'. In cuj' rei testio'm huic Inquisi'coi jur' p'd'ci sigilla sua apposuerunt. Dat die loco 't anno suprad'cis.

WILLIAM LE SCROPE, Lord Scrope, Lord Treasurer, who became King of the Isle of Man in 1395, and created Earl of Wiltshire in 1397. In 1398, he became Lord of Oswestry, Clun, Chirk, Dinas Brân, Bromfield, and Iâl. *Azure*, a bend *or*, for Scrope; and *gules*, three men's legs armed ppr., conjoined in fess at the upper part of the thigh, flexed in triangle, *argent*, garnished and spurred *or*, for the Isle of Man. He did not, however, long enjoy his honours, for, on the deposition of King Richard, he fell a victim to popular fury in 1399.

Richard, Earl of Warren, married first, Elizabeth, daughter of William de Bohun, Earl of Northampton, son of Humphrey de Bohun, Earl of Hereford and Essex, Lord Constable of England, *azure*, on a bend between two cottises, and six lions rampant *or*, three mullets, *sable*; and secondly, he married Philippa, daughter of Edmond Mortimer, Earl of March, and widow of John Hastings, Earl of Pembroke, *or* a maunch *gules*, in which family it is remarkable that no son ever saw his own father, the father dying always before the son was born.¹ By this lady the earl had no issue; but, by his first wife,

¹ *Help to English History*. By P. Heylyn, D.D.

Elizabeth de Bohun, he had issue four sons : Thomas, his successor, and Robert and William, who died young, and four daughters—1, Elizabeth, who married, first, William de Montacute, son of William, Earl of Salisbury, *argent*, three fusils in fess *gules*; secondly, Thomas Mowbray, Duke of Norfolk, K.G.; thirdly, Sir Robert Goushill, knight;¹ and lastly, Sir Gerard Uffete, knight;² 2, Joanna, wife of William de Beauchamp, Lord Abergavenny; 3, Margaret, wife of Sir Rowland Lenthall, knight; and—4, Alice, wife of John Charlton, Lord Powys.

XI.—THOMAS FITZ-ALAN, Earl of Warren and Surrey, seventh Earl of Arundel, and Lord of Oswestry, Clun, Chirk, Dinas Brân, Bromfield, and Iâl, had all the other lordships of his father. He was restored, 1 Henry IV, 1399, and subsequently created a Knight of the Garter. In the 13th of Henry IV (1412), he granted to the burgesses of the town of Holt, their English heirs and assigns, and the tenants of that town, "license of digging, taking, and freely carrying sea coals and turves in our wastes of Coed Poeth and Brinbawe, in all other wastes and places where other our English or Welsh subjects dig coal and turves for their fuel in their houses within our town aforesaid, at their own freewill, without the contradiction of us, our heirs, or ministers whomsoever". He was a great benefactor to the town of Oswestry, and obtained a pardon from the king for his vassals in the lordships of Bromfield, Chirk, and Oswestry, who had joined Owain Glyndyfrdwy. He died in 1421, 3rd Henry V, and had by Beatrice his wife (a natural daughter of John, King of Portugal), who was buried at Arundel, two sons, Richard and William, who died young, and his unsettled estates, including the lordship of Brom-

¹ Sir Robert Goushill, of Heveringham, co. Notts. By his wife Elizabeth, he had some daughters, co-heirs, one of whom, Joan, married Sir Thomas Stanley, K.G., Lord Lieutenant of Ireland, Comptroller of the Household, and Chamberlain to Henry VI, who was summoned to Parliament as Baron Stanley, 34th Henry VI, 20th January 1456.

² Brayle's *Hist. of Surrey*, i, 113.

of Bromfield, by right of his wife. He was disgraced and exiled in 1397, and died in 1399. He had issue two sons—1, Thomas, called the Earl Marshall, who died *s. p.*; and—2, John, of whom presently; and two daughters, who eventually became co-heirs—1, Margaret, who married Sir Robert Howard, knight, by whom she had Sir John Howard, Knight, who was created Duke of Norfolk, 28th June 1433; and Isabel, who married James, Lord Berkeley, ancestor of the present Earl of Berkeley.

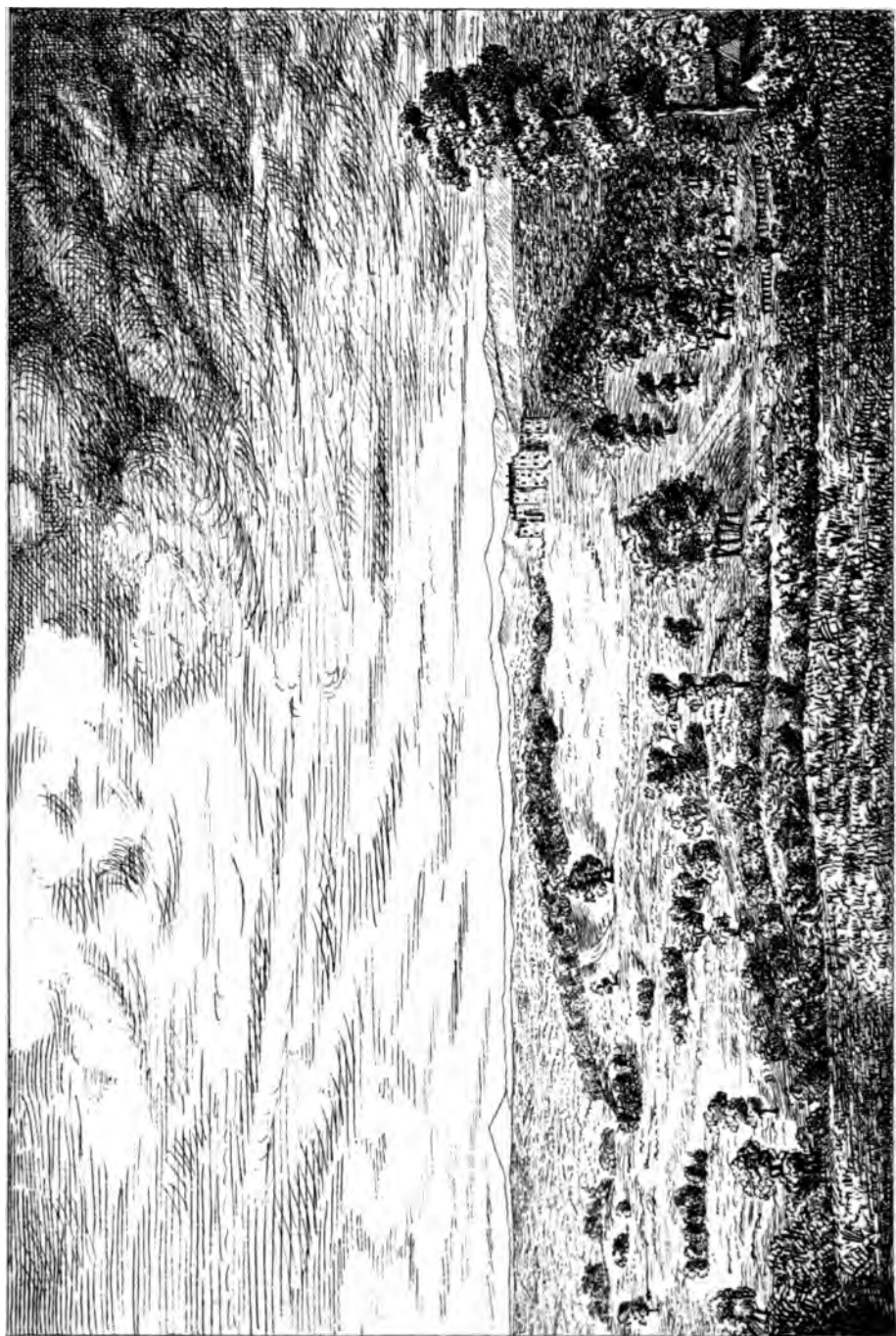
JOHN MOWBRAY, who was restored as second Duke of Norfolk, had also his share of the lordships of Bromfield and Iâl. He married Catherine, daughter of Ralph, Earl of Westmoreland, and died 11th Henry VI, 1442, leaving issue,

JOHN MOWBRAY, third Duke of Norfolk, lord of the moiety of Bromfield and Iâl. He died 1st Edw. IV (1461), leaving issue by Eleanor, his wife, daughter of William, Lord Bouchier, a son and heir,

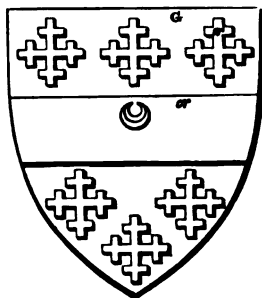
JOHN MOWBRAY, fourth Duke of Norfolk, and Lord of the moiety of Bromfield and Iâl. He died 15th Edw. IV (1476). He married Elizabeth, daughter of John Talbot, Earl of Shrewsbury, by whom he had an only daughter and heiress, Anne Mowbray, the greatest heiress of her time, contracted to Richard, Duke of York, second son of King Edward IV, but died before consummation of marriage.

On the strength of this betrothal, Richard, Duke of York, was created, in 1475, Earl of Nottingham, when he was two years old; and Earl Warren, and Duke of Norfolk, when he was three years of age. He was murdered when he was nine, and his *fiancée* died when she was not much older. Thus, the line of John, second Duke of Norfolk, became extinct; and the lordships of Bromfield, Chirkland, and Iâl, with the castles of Dinas Brân, Holt, and Chirk, reverted to the Crown.

John, Earl of Warren and Surrey, acquired the lordships of Maelor Gymraeg (Bromfield), Chirk, and Iâl, by assassinating the two infant Princes of Powys, Madog and Llywelyn, in 1281; and Richard, the



Dynasbran et leonis ac trar' duar' ac Bromfelde Yale. . . .
 neenon manor' de Sondesford et Osleston cu' p'tin' in march'
 Wallia, etc. Et dic' q'd t'tia p's duar' p't'm p'd'cor Castror' t'rar'
 r' d'nior' de Bromfelde Yale cu' p'tin' tene't de d'no Rege in
 capite p' s'uiciu' militar'. It'm jur' p'd'ci dic' q'd in p'd'co' t'tia
 p'te' duar' p't'm Castr'm de Dynasbran r' leonis sunt de reddit
 an' lvs. viid. soluend' t'mis Annunciaco'es b'te Marie r' S'c'i
 Mich'is equalit. Et sunt ib'm de d'ni ccc acr' t're quar' que
 le acr' valet p' annu' iiij*l*. Et sunt ib'm xlvij acr' prati quar'
 quelt acr' valet p' annu' x*l*. Et sunt ib'm de reddit mobil'
 x*l*s. ij*l*. sol' ad t'mi' natalis d'ni t'm. Et sunt ib'm lxiiij acr'
 pastur quar' quelt acra valet p' annu' iiij*l*. Et p'quis cur'
 ib'm p' annu' xxxvijs. ij*l*. Et dic' q'd in p'd'ca t'tia p'te duar'
 p't'm t'rar' r' d'nior' de Bromfeld Yale sunt de reddit an'
 xiijs. iiij*l*. Solvend' ad t'mas Annuntiaco's b'te Marie et S'c'i
 Mich'is equalit. Et sunt ib'm m*l*. xxiiij acr' t're d'me quar'
 quelt acra valet p' annu' iiij*l*. Et sunt ib'm cccc acr' pastur
 quar' quelt acra valet p' annu' xii*l*. Et sunt ib'm ccciiij ij acr'
 prati quar' quelt acr' valet p' annu' x*l*. Et sunt ib'm de
 firma molend' aquatic ix*l*. xs. Et p'quis cur' ib'm valent p'
 annu' iiij*l*. ijs. iiij*l*.



Having given an account of the descendants of Elizabeth, the eldest sister and co-heir of Thomas Fitz-Alan, eleventh Earl of Warren and Surrey, K.G., we shall now give some account of the descendants of Joane, the second sister and co-heir of Earl Thomas.

The Lady Joane, heiress of the moiety of Bromfield and Iâl, married Sir William de Beauchamp, K.G., who was summoned to Parliament as William, Baron de Bergavenny, by writ, 16 Richard II, from 23rd Nov. 1392,

He married Isabel, sister and heir of Richard, eighth Lord Le De Spencer, son and heir of Thomas, Lord Le Despencer. By this lady he had issue one only daughter and heiress, Elizabeth, born at Hanley Castle, co. Worcester, 16th December 1415, who married Sir Edward Neville, K.G., fourth surviving son of Ralph, first Earl of Westmoreland, who, thus becoming possessed of the castle and lands of Abergavenny, was summoned to Parliament as Lord Abergavenny, from 5th September 1450 (29th Henry VI), to 19th August 1472 (12 Edw. IV; *gules*, on a saltier *argent*, a rose of the field, barbed and seeded ppr. By this marriage, Elizabeth had issue, two sons, Richard Neville, who died *s. p.* in his father's lifetime; and Sir George Neville, who succeeded his father as Lord Abergavenny, and lord of the moiety of Bromfield. He was knighted at the celebrated battle of Tewkesbury, 9th May 1471, and died 20th September 1492. He married Margaret, daughter and heir of Sir Hugh Fenne, knight, Treasurer of England, by whom he had, besides other issue, two sons—1, Sir George Neville, Lord Abergavenny. He was created a Knight of the Bath in the reign of Henry V; was distinguished against the Cornish rebels *temp.* Henry VII; and became the companion in arms of Henry VIII in his French wars. By the last monarch he was made a Knight of the Garter, and obtained many high and important commands, and was summoned to Parliament in the twenty-first of the king's reign, as *George Neville de Bergavenny, Chivaler*. He died 27th Henry VIII, 1536, and was succeeded by his eldest son (Henry) by his second wife, Mary, daughter of Edward Stafford, Duke of Buckingham. For an account of his descendants, see Burke's *Peerage*.

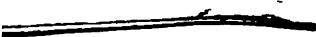

2. Sir Edward Nevill, of Adlington Park, in Kent, who was a military man of high reputation and a knight banneret in the time of Henry VIII. He was, together with his father, Lord of the Moiety of Bromfield, in 7th Edw. IV, 1468 (see p. 399). He was eventually, however, attainted and beheaded on the charge "of devising to maintain, promote, and advance one Reginald Pole,

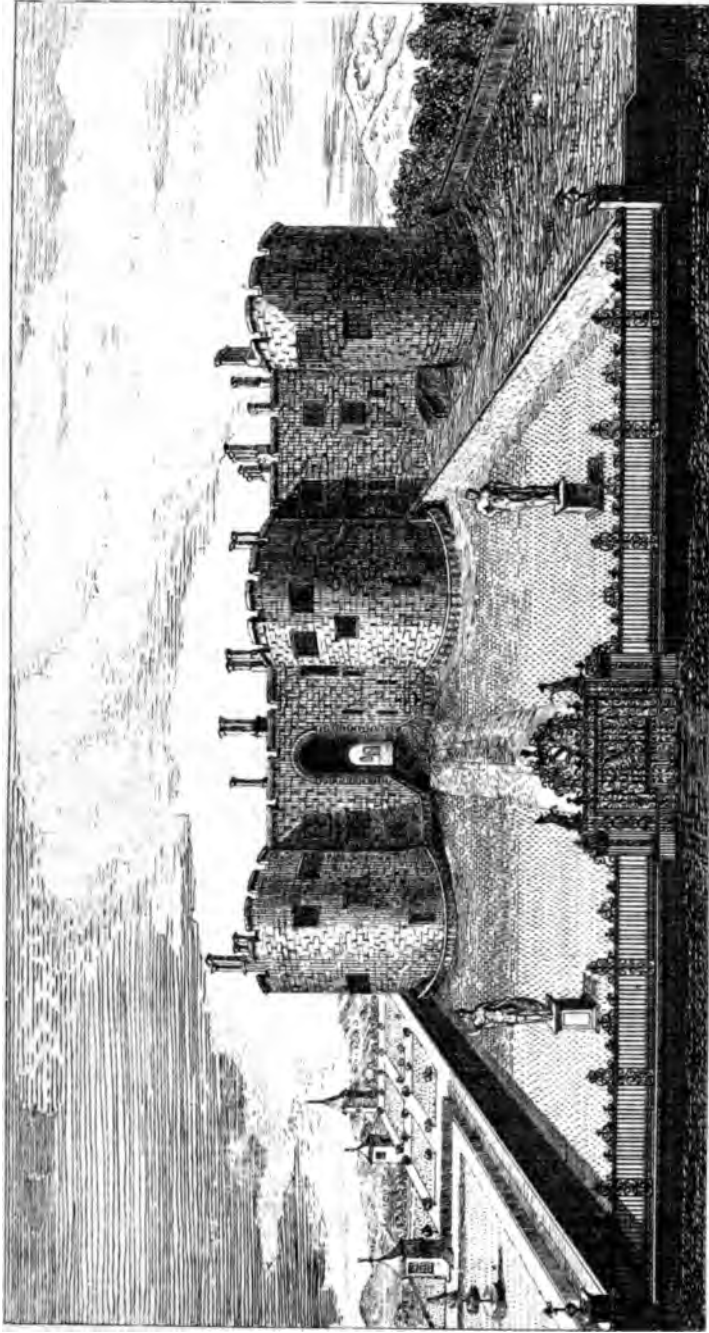
late Dean of Exeter, enemy of the king, beyond the sea, and to deprive the king". Sir Edward married Eleanor, daughter of Andrew, Lord Windsor, and relict of Ralph, Lord Scrope, of Upsal, by whom he had two sons : 1, Edward, Lord Abergavenny, ancestor of the present Marquess of Abergavenny ; and 2, Henry, ancestor of the Nevilles, Lords Braybrooke. On the attainder and execution of Sir Edward, the last remaining moiety of Bromfield reverted to the crown. (See pp. 389, 390.)

In 1485, Henry VII commenced his reign, and we find that the lordships of Bromfield, Chirk, and Iâl were then in the crown, for Henry, in the fifth year of his reign (1490), granted them, with the Castles of Holt and Chirk, to Sir William Stanley, knight, who had saved his life at the battle of Bosworth. Sir William was the second son of Sir Thomas Stanley, K.G., who was summoned to Parliament as Baron Stanley, 20th January 1456 (34th Henry VI). This Sir William Stanley, of Holt Castle, was the richest subject in the kingdom, having no less than 40,000 marks in ready money, and £3,000 a year. He thoroughly repaired Chirk Castle. Subsequently, however, Sir William was beheaded for his participation in the rebellion of Perkin Warbeck. On his execution, Henry not only resumed the lordships, but seized on his vast effects, and found in Holt Castle 40,000 marks, besides plate, jewels, household goods, and cattle on the ground. He died unmarried, and was, as before stated, the second son of Thomas, the first Lord Stanley, by Joan his wife, daughter and co-heir of Sir Robert Goushill, of Heveringham, Co. Nottingham, knight, by Elizabeth, his wife, relict of Thomas Mowbray, Duke of Norfolk, and daughter and co-heir of Richard Fitz Alan, Earl of Arundell. (Refer to pp. 389, 390.)

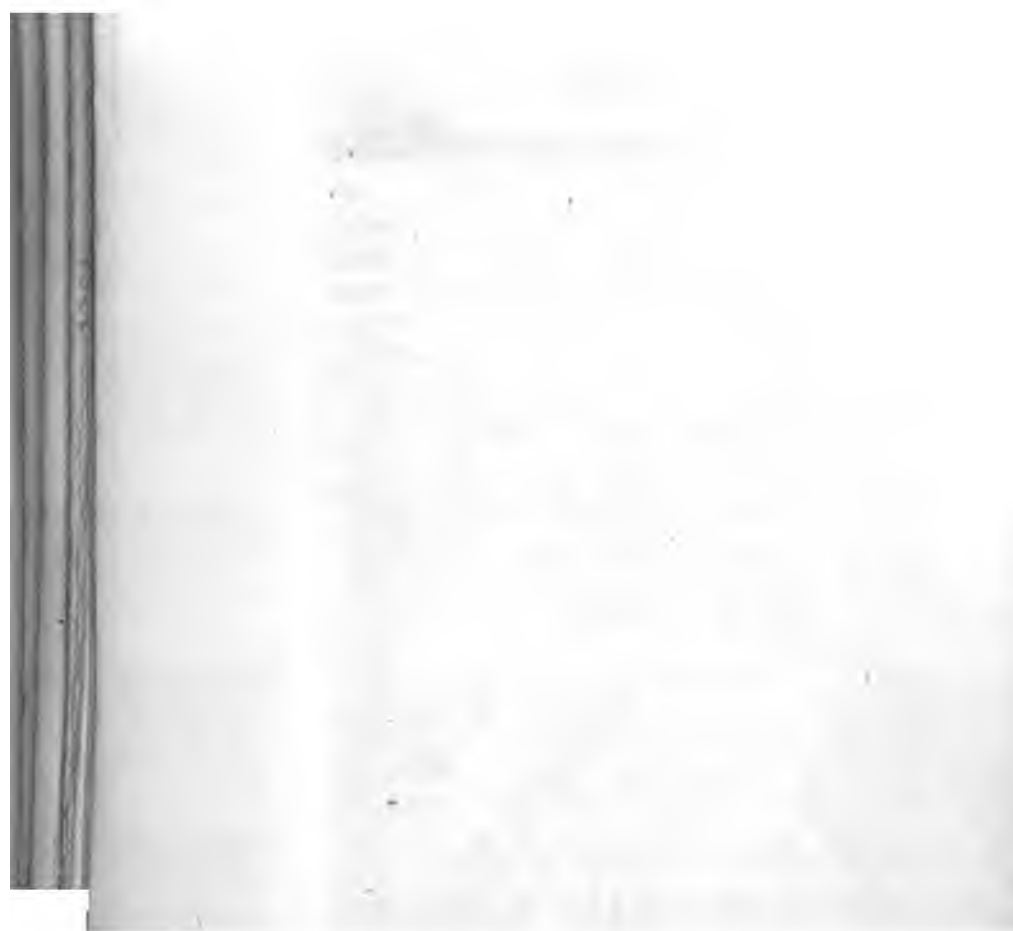
HENRY VIII.

On the 22nd of April 1509, Henry VIII commenced his reign, and among the State letters and papers, foreign and domestic, we find the following appointments made by the king's letters patent.





Chirk Castle—North View.



1511. 29th March. William Aylmer, yeoman of the Crown, to be bailiff, during pleasure, of the townships of Burton and Alynton, in the lordship of Bromfield. Greenwich, 27th March.

1511. 24th May. Del. West. Launcelot Lothar.

¹ *Archæologia Cambrensis*, vol. ii, p. 292 (see pp. 314, 316.)

Amongst other religious houses, I find that the abbots of the following monasteries had to pay as follows :—

			£	s.	d.
The Abbot of Valle Crucis	-	-	66	13	4
The Abbot of Basingwerke	-	-	40	0	0
The Abbot of Conwy	-	-	40	0	0
The Abbot of Strata Florida	-	-	40	0	0

The other Welsh abbeys are not mentioned in the document in the *Calendar of State Papers*, Henry VIII (1552). This document is in a very bad and imperfect state, and the names of the other abbeys may have been lost.

1523. 24th July. Commission for Charles Brandon, Duke of Suffolk, as Chief Justice of North Wales, steward of the lordships of the Holte, Bromfield, and Iâl, in Chirkland, and steward of divers lands of spiritual and temporal persons within the realm, to assemble the king's tenants and others in co. Anglesey, Carnarvon, and Merioned, North Wales, in the said lordship, in the borough of Southwark, Surrey, and in all the lordships of which he is steward, and muster them for war. Del. West.

1526. Charles, Duke of Suffolk, seneschal and receiver of Bromfield, Yale, and Chirk, and chief justice of North Wales. £81 13s. 4d.

William Edwards,¹ constable of Chirk Castle, £10.

John and Thomas Wrenne, auditors of Bromfield and Yale, Chirk and Dyffryn Clwyd cum Rhuthin, £19.

William Edwards,¹ constable of Chirk Castle, and keeper of Black park, £13 0s. 8d.

In 1534, Henry VIII bestowed the lordships of Bromfield, Chirk, and Iâl on his natural son, Henry Fitz-Roy, Duke of Richmond and Somerset, who had the possession of them given to him at Holt Castle, by the Duke of Norfolk and others; but he enjoyed these honours but a short time, as he died at the age of seventeen, in 1536, and the lordships and castles again reverted to the Crown.

¹ Of Plâs Newydd, Esq. (see pp. 314, 316).

The arms of Henry Fitz-Roy (who was created Duke of Richmond and Somerset in 1525), as they appeared in the east window of Holt Church, were France and England, a border quarterly, *ermine*, and compony, *argent* and *azure*, a baton sinister of the second. An escutcheon, quarterly *gules*, and *vair or* and *vert*, a lion rampant *argent*, on a chief *azure*, a castle between two buck's heads, caboched *argent*. In 1535, the monastery of Valle Crucis was suppressed, John Herne being then abbot. In 1538, 29th Henry VIII, the king granted Thomas Byrde, clerk, the free chapel or chantry in Holt Castle.¹

1539. Henry VIII appointed Galfrid Bromfield, one of the Grooms of his chamber, to be keeper of the Little Park, at the king's castle of Chirk.² (See Bryn y Wiwer, in the manor and parish of Rhiwabon.)

1539. 30th Henry VIII. The king gave the monastery of Valle Crucis, in the lordship of Iâl, and its dependencies in Bromfield and Chirk, to Sir William Pickering, of Oswald Kirke, in Yorkshire, knight. This grant is to be seen in the Exchequer Minister's Accounts, 29-30 Hen. VIII, No. 131, m. 7. In 1586, the abbey was wholly decayed, according to Camden. (See Iâl.)

"Say, ivied Valle Crucis, time decayed,
Dim on the brink of Deva's wandering floods,
Your ivied arch glittering through the tangled shade;
Your grey hills towering o'er your night of woods,
Deep in the vale's recesses, as you stand,
And desolately great the rising sigh command."
Miss Seward's *Vale of Llangollen*.

THE PLACES WHERE THESE BARDS WERE INTERRED.

Add. MS. 15,022, fol. 54.

Pale y Cladwyd y Prydydion hyn

Howel Dafi	}	Yn nhre' rbrodyr Ynghaerfyrdin
Tudur Aled		
T. Namnor		

¹ *Calendar of Patent Rolls*, vol. 84.

² *Patent Rolls*, 30 Henry VIII, part 7, m. 2 (30).

Lewys Mon }
Gutto'r Glynn } Yn Llanegwest. • (Valle Crucis Abbey.)

Hywel ap Enion }
Ieun du'r bilwg } Yn llan ufud
Iolo Got }

Rys gof o Eryri ym Med' Celert
Rhys gof Eryri oed
Ddisgybl Gruff'd Lluyd ap Enion
Robin su Ym Mhen
D's ap Edmwnd y Hanmer
Lle garevy d'
Daf's Nanmor yn y Tygwesuar Daf
Deio ap Ieuan du yn Llangynfelyn
Lewys Glyn Cothi Yn Abergunsli
Ior. Fynglwyd yn Saint y Brid

Llawden, Huw Cae Llwyd }
Mad Benras brydyd }
Hywel Swardwal, B.D. } Yn Llan Uwch Llyn.
Ieuan ap Ryderf }
Tudur Penllyn }

Hywel Reinallt }
Bedo Aer'ren } Yn Llanfor.
Bedo Bruusnllys }

Lewys Daron }
Wiliam Egward } Yn Llanegwod

Gruff. Leiaf }
Robt. Lecaf }
Ieuan Breffa } Yn Nhitfod.
Tomas Dorllys }
Ieuan ap Howel }

Ieuan Tudur Penllyn Llandegla
Guttyn Owen Llanfarthin
Ieuan ap Gruff leiaf }
Dofyd ap Hawel }
Rys gof Glyndyfrdus } Yn llan Drillo.
Rys Pennard }
Haw Pennal }
Hawel Cilan }

Ieuan Tew. Yn Llanidloes.—(J. Y. W. Ll.)
Ieuan Dyfi
Daf'dd Gorlef
Cad Trefnan

Ieuan Tiler	}	Yn Rhiwabon.
Sion Trefor		
Wm. Alaw		
Huw Dafyd		
Tomas Gwyned		
Ieuan Bryd'sd N'ir	}	Yghaerfyrdin
Mathew Bromfield		
Lewys Morganwg yn y bant faen		
Ieuan Deulwyn — Ynghedweli		
Lewys ap Daf'd Ym Mod farri		
Morys ap How ap Tudar yn llan		
Wiliam llyn Ynghroesoswallt		
Howel ap Mathew Yn llan		
Wiliam Cynwal Yn Ysbytty Ieuan		
Huw Llyn Yn Llan Gyndeyrn		
Huw Arwystli	}	Yn Llan Elwy.
Sion Tudur		
Owen Gwyned		
Rys Cain a	}	Ynghroesoswallt.
Sion Cain ei vab		

Inq. post mortem 14 H. 6, No. 35, mem. 19, Joanna vx. Will' de Bello Campo.

*Inq. xxijdo die Novembris anno Henrici sexti
quarto decimo, coram Guidone Whytyngton Ese' [place
and county (Salop?) torn off].*

The jury say—q'd Johanna in d'co bri' noiat' nulla tenuit terr' seu ten' in D'nico vt de Feodo in d'co Com' nec in Marchia Wallia die quo obiit. Set dicunt q'd Will'm's Beauchamp' d'n's de Bergevenny vir ipius Johanne fuit seisit in d'nico suo vt de feodo de Castro dominio villa 't terr' de Bergevenny in Wallia et set inde seisit idem Will'm's Beauchamp in vi'tute 't hereditate Henrici Grene 't Willi' Bagot militum Will'i Wenlok Joh'is Picard Joh'is Styneile 't Joh'is Olney plene confidens ip'os Henricum Grene Will'm Bagot Will'm Wenlok Joh'em Pycard Joh'em Styneile 't Joh'em Olney he p'dcis castro dominio villa 't terr' cum p'tin' feoffant, Habend sibi 't heredib' suis i'p'p'm Ad inten-c'o'em 't effect' q'd ipi' inde p'fic'ent 't p'mplereint voluntatem ipius Willi' Beauchamp ip'is Henrico Will'o Bagot Will'o Wenlok Joh'i Pycard Joh'i Styneile 't Joh'i Olney in scriptis sub

sigillo ipsius Willm Beauchamp postea declarand. Virtute cui feoffamenti p'dicti Henricus Willm's Bagot Willm's Wenlok Joh'is Pycard Joh'is Styneile 't Joh'is Olney de in statu inde fuerunt seisciti postea p'dict' Willm's Beauchamp d'n's de Berkenney p' quoddam scriptum suu' sigillo Annor' suor' sigillat cui dat est vicesimo die february an' Ricci decimo nono. Recitans int' alia vt cu' ipe' de Castro dominio villa 't tr' cum p'tin' feoffasset p'dict' Henrici Willm Bagot Willm Wenlok Joh'em Pycard Joh'em Styneile 't Joh'em Olney habend' sibi 't heredit' suis i'p'p'm. Tamen voluntatem suam p' idem script' de 't in p'miss' declarant: 't p' idem script' voluit q'd p'dicti Henricus Willm's Bagot Willm's Wenlok Joh'es Pycard Joh'es Styneile 't Joh'es Olney de p'dict' Castro dominio villa 't terra cu' p'tin' p'dictos Willm Beauchamp 't Johannam adtunc vxorem suam feoffarent hend' sibi 't heredit' masculis de corpit' suis legitime p'creat'

Et dicunt q'd dict' castru' dominiu' villa 't terr' cu' p'tin' tenent' de d'no Rege in capite p' s'uicia' militar' et q'd valent p' annu' in omit' exit' vlt' repris cc libras.

* * * * *

Membrane 28.

Inquisicio capta apud Wenlok in com' Salop vltimo die Januare Anno Henrici sexti quarto decimo coram Will'o Durley, etc.

The jury say—q'd Johanna que fuit vx. Will'i de Bello Campo militis tenuit die quo obiit in d'nico suo vt de feodo n'r com' 't Marchia Wallia terciam p'tem duar' p't'm castror' de Denasbran 't leonis ac manor' de Bromfelde Yale Welington hay necnon terciam p'tem mandor' de Sondford Osceleton 't Kymbton cum p'tin' * * * *

Et sunt in d'ca' p'te duar' p't'm Castror' de Denasbran 't leonis ac in t'cia p'te duar' p't'm deor' manor' de Bromfelde Yale Sondford 't Osleton de redd' assis' xliiij. soluend' ad festa Annunciac'onis b'te Marie virginis. Nat' s'ci' Joh'is Bapt'e S'ci' Mich' Arch' 't natal d'ni' cuis porconib'. Et sunt ib'm xl mes' quor' quodl't val' p' annu' ijs. Et sunt ib'm xl tost' quor' quodl't valet p' ann' xijd. et sunt ib'm centum crofta quor' quodl't val' p' annu' xijd. Et sunt ib'm ducent' aer' terr' de tr'is d'nu'calib' quar' quelt valet p' annu' iijd. et sunt ib'm xl aer' prati quar' quelt val' p' annu' xijd. Et sunt ib'm centum aer' bosci quar' quelt val' p' annu' jd. Et est

ADDENDA.

I omitted to state at page 62 that Eliseg, King of Powys, who died in the year 773, besides his eldest son,
Lenthale.

Inq. capt' apud Lodilowe in com' Salop die Jouis p'x post festum S'ci' Rici Epi' anno regni Regis Henrici Sexti vicesimo nono, coram Joh'ne Wyhecote, etc.

The jury say—q'd Rowland Lenthale miles in d'co noiatus Margarete vxor eius vna soror' 't heredu' Thom'e nup' comitis Arundell in jure eiusd'm Margarete nup' fuerunt seisiti in d'nico suo vt de feodo de tercia p'te duar' part'm Castri de Holt 't d'nii de Bromfelde 't Yale cum p'tin' in Wallia, etc. Et se inde seisiti h'uerunt exitu' int' eos Edm' Lenthale Armig' et postea p'd'ca Margarete obiit post cuius mortem p'dictus Rolandus se tenuit in dicta tertia p'te duar' part'm Castr' 't d'nii p'd'cor' cu' p'tin' p' legem Anglie. Post modum q' p'd'cus Ed'us filius p'd'cor' Rolandi 't Margarete p' cartam suam cuius data vltimo die Novembris anno Henrici Sexti vicesimo tertio Jur' p'd'cis sup cap' huius Inquis' in euident' oftens p' nomen Ed'i Lenthale armig' concessit q'd d'ca t'tia pars duar' part'm castri 't d'ni p'd'cor' cu' p'tin' quam p'fac' Rolandus int' alir tenuit ad t'mi' vite suo p' legem Anglie post mortem p'd'ce Margarete de hereditate p'd'ci Ed'i.

* * * * *
 Virtute p'd'ce concessionis eis inde p' p'fac' Epos Radiu' Ric'm Galfridum Ric'iu' 't Joh'em Wodye confect remanere debet. Et vlt'ius dicunt Jur' p'd'ci sup' sacr'm suu' q'd ville de Burton Alyngton Hunkeley 't llay ac tertie partes Duar' part'm ville Leon'u Ringeldr' de Esclush'm Ringildr' de Ruyabon Ringeldr' de Esgloisek Ringildr' de Abbembury Ringildr' de Dymnile Ringildr' de Burton Morton fabror' 't Rideley ac Miner' ib'm Raglor' de Yale parcor' de Eytoun Dymnille 't Elyu' Anro rage 't decimar' Capelle infra Castr' ib'm ac gardin 't d'n non existit fuerunt membra 't p'cell' d'i'e tertie partes duar' part'm Castri de Holt ac d'ni de Bromfelde 't Yale p'dict'. Et dicunt q'd p'd'ca tertia pars duar' part'm Castri 't d'nii p'dict' cu' p'tin' tenet de d'no Rege in

ADDENDA.

I omitted to state at page 62 that Eliseg, King of Powys, who died in the year 773, besides his eldest son, Brochmael II, had another son named Gwylawg, who was the father of Cyngen, the father of Aeddán, the father of Brochwael ab Aeddán of Llanerch Brochwael, Lord of Cegidfa, Broniarth, and Deuddwr, who bore party per pale *or* and *gules*, two lions rampant addorsed, counterchanged. From him descend a great many families in the county of Montgomery, and full accounts of most of them have been given in the *Historical Collections* of the Powys-land Club.

Apparition of Mr. Philip Weld and St. Stanislaus Kostka.

On the 16th April 1846, as the late James Weld of Archer's Lodge, near Southampton, Esq., and his daughter, Miss Catherine Weld, were walking on the platform by the side of Southampton water, they saw a skiff pulled to shore, out of which stepped two gentlemen. They stood on the platform for a moment or two, when Miss Weld immediately recognised one of them as her brother Philip, who was at St. Edmund's College in Hertfordshire; the other, who appeared to be young also, was dressed as a priest. Both of them left the platform and went up the High Street, followed by Mr. and Miss Weld, who every now and then lost sight of them, as the street was crowded with people, it being market day. However, Mr. and Miss Weld went straight home, and, on entering their own grounds, they saw the two strangers standing under an oak-tree. "Oh, papa! look there", said the young lady, "there is Philip." Mr. Weld replied, "It is Philip, indeed, but he has the look of an angel", not suspecting that he was dead, though greatly wondering what brought him there. They went forward to embrace him, but, before they could reach him, Philip smiled sweetly on them, and then both he

and his companion vanished away. Philip was the nephew of the late General Vane of Lalworth Castle, Esq., well known for his splendid talents with which he won so many prizes.

Some time afterwards, the Very Rev. Dr. Cox, the President of the College, arrived at Arthur's Lodge, and told Mr. Weld that his son had been drowned that morning in the river Vane, at the very hour when he first appeared coming out of the coffin in the shore of Southampton water. None of them, however, could name out who the young man in a black robe should be.

A few weeks afterwards, however, Mr. Weld was on a visit to his brother Mr. John Weld of Leagrave Park, near Southampton College, which formerly belonged to the Weld family. After hearing mass one morning in the chapel, he, while waiting for his carriage, was shown into the guest-room, where, walking in to the fireplace, he saw a picture above the mantelpiece which represented a young man in a black robe, with the very same form and attitude of the companion of Philip, as he saw him standing under the tree, and beneath the picture was inscribed "St. Stanislaus Kostka", and the one whom Philip had chosen for his patron saint at his confirmation.

In the chapter on Purgatory, in a work entitled *The Court of Heaven*, and written by a Jesuit for the benefit of his pupil king Louis XIV of France, it is related that once a Spanish nobleman, who was a widower, was lying asleep in bed in his castle: there was a fire of wood burning on the hearth, and over the chimney-piece was an image of the Virgin Mary with a light burning before it: besides this, the moon was shining brightly. All of a sudden he awoke, and felt as though he was compelled to look towards one of the windows, where he saw two men, one of whom entered the apartment, the other remaining outside. The one who came into the room came and stood at the foot of the bed, whom the nobleman immediately recognised as a soldier who had been his servant many years ago in the army. He was delighted to see him again, and asked him as to his state, and how he was able to come and see him, and to tell his companion to come in with him. The soldier replied that it was impossible, as he only had permission to come

and see his old master. Both he and his friend, he said, were on their way to do their penance in a certain place; for, my Lord, he said, you are aware of the sins that most of us committed when we were in the army, and we are bound to do penance in the identical localities in which we committed the sins. The nobleman then asked him about the king of Castile, and if he was happy. The soldier replied that he had not seen him for a long time, as his majesty had ascended to a higher and happier region, which he hoped eventually to reach himself. After a long conversation, he joined his friend and both vanished.¹

“The sin thou art about
 May peradventure 'scape the eye of man;
 Yet God shall find thee out
 For all thy pondered plan.”²

“When ocean-waves of wealth around thee roll,
 Be calm amid their noise;
 Nor warp thro' care the freedom of thy soul.
 Life's barque is ever battered by the shocks
 Of storm-winds lacking poise,
 And drives from side to side and wildly rocks.
 But righteousness stands fast amid the strife;
 Nought else there is that buoys
 The soul in safety through the seas of life.”
 Translated from the *Greek Anthology*.²

¹ I gave a black letter copy of the *Court of Heaven* to the College of St. Beuno's in Tegeingl. If the Jesuit Fathers there would publish the chapter on “Purgatory”, I think that it would do a great deal of good.

² By A. J. Butler, M.A., Oxford. London: C. Kegan Paul and Co.

C.

- Cadavael, 82, 83
 Cadell ab Owain, 65
 Cadell, 1, 2, 8, 62, 64
 Cadiz, 43
 Cadvan, 58
 Cadwgan, Prince, 89
 Cadwgan, Ddû, 206
 Cadwgan, Goch, 169
 Cadwgan, Y Vwyall, 206
 Cadwallawn, 59, 106, 107
 Cadwallawn ab Madog, 149
 Cælestine, Pope, 1
 Caer Collwyn, 73
 Caer Ffili, 207
 Caer Glonyw, 1, 306
 Caer Gwrtheyrn, 7
 Caer Gwrl, 179
 Caer Lleon, 51
 Caer Mardden, 96, 162, 401, 403
 Cain, Rhys, 120, 403
 Cambrae, 32
 Caradog ab Rhiwallawn, 76
 Carrog, 177
 Carwed, 114
 Castell Cefel, 193
 Castell Caer Einion, 113, 153
 Castell Dinas Brân, 153, 171, 172, 174, 178, 361, 362, 364, 369, 381, 383, 389, 391, 404, 405
 Castell Crogen, 125, 160
 Castell Goronwy, 6, 7
 Castle of Aber Lleiniawg, 91
 Castle of Aber Teifi, 162
 Castle of Aber Ystwyth, 96, 101
 Castle of Caermardden, 96, 162
 Castle of Cardigan, 92, 161
 Castle of Careg Hwfa, 123, 153, 160, 161
 Castle of Chirk, 125, 178, 369, 373, 375, 394, 395, 399, 400, 401
 Castle of Cidweli, 162
 Castle of Cilgerran, 96, 161, 162
 Castle of Colynwy, 162
 Castle of Croft, 212
 Castle of Cymmer, 94
 Castle of Comlongan, 227
 Castle of Dinevor, 209
 Castle of Dunraven, 205
 Castle of Dunstaffnage, 31
 Castle of East Orchard, 206
 Castle of Flint, 108, 203
 Castle of Leonis, 368, 376, 383, 386, 404
 Castle of Talacharn, 161
 Castle of Llanystefhan, 96, 161
 Castle of Mathrafel, 160
 Castle of Montgomery, 90
 Castle of Nottingham, 211
 Castle of Oswestry, 133, 377, 378, 379, 380
 Castle of Overton, 113
 Castle of Pembroke, 92
 Castle of Rhuddlan, 68, 73, 195
 Castle of St. Clere, 96, 161, 162
 Castle of Sengenydd, 162, 207
 Castle of Tafalwern, 77
 Castle of Trefdraeth, 96, 162
 Castle of Tal y Charn, 162
 Castle of Tal y Van, 207
 Castle of Whittington, 162, 308
 Castle of Windsor, 210
 Caer Lleon, 11
 Caernarvon, 192
 Cattraeth, 8, 193
 Cattwg, 8
 Caw, 8
 Cefn Digoll, 59
 Cedewen, Lords of, 15, 81
 Celsius, 56
 Ceneu, 8
 Ceylon, 39
 Charter, 373
 Chester, 11
 Chirk, 377, 382
 Church-lands, sale of, 174
 Clun, 112, 372, 377
 Coed Ewlo, 114
 Coed Poeth, 382
 Coed Talog, 96, 163
 Coed Ysypa, 90
 Collen, Capel, 171
 Colonia Devana, 51
 Colynwy, 112, 372
 Collwyn ab Tangno, 73
 Coneyllt, 113
 Corwen, 152, 177
 Cors Einion, 66
 Croesenydd, 190
 Croes Oswallt, 97, 403
 Croft, Family of, 215
 Crogen, battle of, 149
 Crux Ansata, 53, 54
 Cyfeiliog, 64, 94, 98, 349
 Cynan Garwyn, 15, 58
 Cynan Tindaethwy, 63
 Cynddelw, 117
 Cyndeyrn, 1, 8
 Cynddylan, King, 10
 Cynfyn, 68
 Cyngen, 8, 9
 Cynllaith, 127, 171, 172, 211
 Cynwrig ab Rhiwallawn, 72, 73, 74, 309
 Cynwrig Efell, 127
 Cywryd ab Cadvan, 8

D.

- Dead, prayers for, 288
 Dafydd Daron, 208
 Dafydd Gam, Sir, 209

Gwelygorteu, Powys, 144
 Gwenwynwyn, 96, 158, 344, 347
 Gwern y Figin, 160
 Gwrgeneu, 74, 75
 Gwrtheyrn, 1, 6, 7, 8
 Gwyddelwern, 58, 124
 Gwynfyw Frych, 8

H.

Hamilton, 225
 Hammer, Sir David, 198, 211
 Harddlech, 73
 Havod Elwy, 385
 Hazel nuts, 34
 Hebrides, 37
 Hereford, 69, 308, 318
 Highlanders, 74th Regiment, 224
 Holllech, David, 377
 Holne, 42
 Holt Bridge, 178
 Holt Castle, 360, 376, 386, 389, 405
 Horus, 47
 Howel ab Edwyn, 65
 Howel ab Ieuaf, 77, 305
 Howel ab Gruffydd, 96
 Howel ab Rhirid, 104
 Howel ab Maredudd, 111
 Howel Coetmor, 193
 Howel Dda, 65
 Hugh Lupus, 72, 91
 Hywel ab Madog, 163
 Hywel Grach, 163
 Human sacrifices, 294

I.

Iâl, 5
 Iao, 49
 Iddon ab Rhys Sais, 75
 Idwal Foel, 65, 67
 Idol worship, 55
 Insepimus charters, 395
 Inverary, 32
 Iolo Goch, 217, 220
 Iorwerth Goch, 81, 92, 100, 101, 114, 149, 153
 Iowchel, King, 13
 Ireland, 1, 13, 72, 74, 152
 Iwis, 46, 47
 Ithel ab Gruffydd, 70, 71
 Ithel Felyn, 169

J.

Jericho, 2
 Jerusalem, King of, 3
 Julian, Emperor, 55

K.

Karthada, 52
 Kentchurch, 212, 214
 Kepr Ra, 30, 31

Klorach, 7
 Knockyn, 377

L.

Leek, the, 356
 Legion XX, 50, 51
 L'Estrange, 161, 175, 377
 Le Scrope, 190, 381
 Llanaelhaiarn, 7
 Llanarmon yn Iâl, 376
 Llanbadarn, 69
 Llandegla, 40
 Llandestephan, 161, 162
 Llandinam, 78
 Llanfachraith, 96
 Llanfihangel, 97
 Llangadwaladr, 58
 Llangollen, 64
 Llangelynen, 210
 Llangurig, 78
 Llangwm, 65, 67
 Llanidloes, 78, 402
 Llanllugan, 84
 Llanvaes, 201
 Llanwrin, 98, 350
 Llecheudiu, 124
 Llechryd
 Lleenawg, 9
 Lleyn, 75, 88, 229
 Llynegwestel, 159
 Llys Dinwennan, 10
 Llysain, 96, 163
 Llywarch ab Owain, 66
 Llywarch ab Trahairn, 77, 89
 Llywelyn ab Gruffydd, 97, 171, 338
 Llywelyn ab Iorwerth, 96, 161
 Llywelyn ab Madog, 120, 339
 Llywelyn ab Madog Fychan, 176, 178
 Llywelyn ab Maredudd, 98
 Llywelyn ab Mervyn, 65, 66
 Llywelyn ab Sitsyllt, 67
 Llywelyn ab Ynyr, 169
 Llywelyn Fychan, 199
 Llywelyn Hên, 8
 Loch Etive, 31
 Loch Nell, 31, 33
 Lowther, Launcelot, 395, 398
 Ludlow, 385, 405

M.

Macrobius, 47, 48
 Madog ab Cadwgan, 98
 Madog ab Gruffydd Maelor, 159
 Madog ab Idnerth, 111
 Madog ab Maredudd, 111, 342
 Madog ab Rhirid, 81, 101, 102
 Madog ab Samwel, 83
 Madog Danwr, 78, 319
 Madog Madogion, 148
 Madog Min, 68, 70

Rhiw Fawniawg, 104
 Rhiw Hiraeth, 96, 163
 Rhos, 104
 Rhos y Garreg, 110
 Rhuddlan, 116
 Rhyd y Gyvartha, 5
 Rhys ab Owain, 66, 71
 Rhys ab Tudor, 75
 Rhys Cain, 120, 403
 Roderick, the Great, 64
 Rotpert ab Llywarch, 82
 Roydon, 392

S.

Sacrifices, human, 294
 Samwel ab Cadafael, 88
 Sanchoniathon, 29
 Santhals, 28
 Scarabæus, 356
 Scudamore, family of, 212
 Selyf, 61
 Semiramis, Queen, 44
 Sempringham, 192
 Serpent, 29
 Serpent, brazen, 53
 Serpent, mounds, 31
 Severus, Emperor, 50
 Shamrock, 35
 Sherapoor, 224
 Sight, second, 299
 Smyth, Sir W., 399
 Solway, 228
 Souls, transmigration of, 294
 St. Asaph, 203
 St. Beuno, 15, 58
 St. Germanus, 1, 6
 St. Patrick, 35
 St. Stanislaus Kostka, 408
 Stauros, 53
 Stewart, 225
 Stonehenge, 36, 55
 Strata Florida, 78
 Strata Marcella, 158, 159
 Strath Clyde, 52
 Stylos Dionysos, 43, 54, 303
 Suetonius, 50
 Sun, birthday of, 46
 Sycharth, 205

T.

Taaotos, 29
 Tacitus, 51
 Taigheirm, 296
 Taliesin, 9
 Tal y Bont, 90, 96
 Taval Wern, 77
 Tau, the, 53, 54
 Teyrnllwg, 6, 8

Thespesius, 226
 Tithea, grants of, 164, 169, 170, 171
 Tiptoft, 80
 Trahaiarn, King, 72
 Tref Gayan, 73
 Tren, 10
 Trevor, John, 199, 203
 Tribe of the Marches, 307
 Trinity of Aryan Nations, 300
 Tudor ab Gruffydd, 197, 209
 Tudor ab Rhys Sais, 75
 Tudor Trefor, 308
 Typhon, 48
 Tyre, 43, 303
 Tyssiliaw, 14, 15

U.

Uchdryd, 90, 94, 104
 Ureus, 30
 Uthyr, 6

V.

Valle Crucis, 154, 159, 164, 168, 169,
 170, 171, 400, 401, 402
 Vortigern, 1, 6, 7, 8

W.

Warren, John, Earl of, 178
 Warren, Earls of, 358
 Watstay, 162
 Weld, 407
 Wenlock, 385, 404
 Whittington, 8, 162
 Wiltshire, Earl of, 381
 Winchester, 119
 Windsor Castle, 210
 Wolves, 65
 World, the next, 222, 408
 Wrexham, 171, 361, 368, 376, 386
 Wynn, Sir W. W., 80

Y.

Y Barwn Gwyn, 172
 Y Gaerddin, 163
 Y Glewysogl
 Y Gwaed Erw, 73
 Ynry of Ial, 152
 Yr Hôb, 171, 181
 Ystrad Alun, 171, 181
 Ysota, the Lady, 173
 Ystrad Marchell, 158, 159
 Ystym Aner, 90, 98
 Ystyvachau, 7
 Yule, 45

Z.

Zeus, 48, 295
 Zoroaster, 259, 300, 302

CORRIGENDA.

- Page 8, *for Gwynfyn, read Gwynfyw.*
„ 11, *for Yagythrowc, read Yagythrawc.*
„ 55, *for Mein, read Maen.*
„ 65, *for Maredydd, read Maredudd.*
„ 83, *for Cydywen, read Cedewen.*
„ 97, *for Maes Wyfed, read Maes Yfed.*
„ 104, *for Uchdryd ab Owain, read Uchdryd ab Edwyn.*
„ 161, *for Cel Gerran, read Cil Gerran.*









Filmed by Preservation 1992

Pending Preservation
1992 TTB

**DO NOT REMOVE
OR
MUTILATE CARD**

Commercial repl. ordered

